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ELEMENTARY GRAMMAR  
OF THE  
THONGA - SHANGAAN  
LANGUAGE

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JUNOD



# **ELEMENTARY GRAMMAR**

of the

## **Thonga-Shangaan Language**

by

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## INTRODUCTION

The Shangaan language, which would be more scientifically called the Thonga language, is the most wide-spread of the Bantu languages of South Africa after Zulu and Suto. It is spoken by 100 000 natives in the Transvaal, half of which dwell in the Zoutpansberg district. The others are scattered in the Leydenburg, Waterberg and Pretoria districts. But apart from these, there are scores of thousands of Thonga employed on the Rand under the designation of East Coast boys or Mashangane. Of 75 000 natives coming from the East Coast, half or two thirds speak Thonga.

In fact, the true abode of the Thonga tribe is in Portuguese territory. It covers most of the Inhambane district and the whole of the district of Lourenço-Marques, reaching Amatongaland and the Natal border to the South. The total number of the Thonga can be estimated at from 750 000 to 1 000 000.

These facts are sufficient to show the great importance of the Thonga language. Though most of the male Shangaan understand and speak more or less Zulu, their mother tongue is quite different from it, being not at all, as some people think, a kind of degenerated Kafir, but a regularly constructed, independent, harmonious Bantu idiom with a very rich folklore and characteristic grammatical features.

Thonga is one of the branches of the South-Eastern Bantu group which includes also Zulu and Suto. It comprehends five or six different dialects which differ slightly from each other in their grammar and in their vocabulary: 1. the Shi-Ronga, round Delagoa Bay, 2. the Shi-Djonga, between the Nkomati and the Olifant River (clans of Khosa, Rikotjo, Shivuri, Nkuna, Hlavi), 3. the Shi-N̄walungu,

north of the Olifant and west of the Limpopo (clans of Va-Loyi and Maluleke), 4. the Shi-Hlanganu in the Lebombo hills, 5. the Shi-Vila, in the Limpopo valley, from the confluence of the Limpopo with the Shengane, southwards, to the sea, the country of Vilen, 6. the Shi-Hlengwe, spread west of the Limpopo to Inhambane and the Sabie River, in Mashonaland (clans of Makwakwa, Tshauke, Madzivi, etc.).

An immigration into the Transvaal of natives of most of those clans took place at different times: first at the time of the invasion of the Zulu-Ngoni (1820-1835), later on during the great war of succession of Mozila and Mawewe (1860-1862) and lately when Gungunyana was captured by the Portuguese (1896-1898)<sup>1</sup>. Some of those immigrants kept their tribal independence and have still their chief. They are the Va-Nkuna, near Leydsdorp, who are Thonga of the Djonga group speaking a pure djonga dialect. The others were for a time placed under the Lusitano-Boer military commandant Albasini in the Spelonken, and are now without a chief. Having come from all parts of the Thonga domain, they have more or less coalesced in a tribe called Magwamba (Knobneuzen, by the Boer). The dialectic peculiarities of the Shi-Hlengwe, the Shi-Nwalungu and the Shi-Djonga have been kept, according to the origin of the various villages and it is difficult to foresee what the language will be when the coalescence of these elements will have been completed.

The present Vocabulary and Grammar tries to give a faithful description of the language as now spoken in the Spelonken and Leydsdorp district, without limiting itself to any particular dialect.

We hope it will prove useful, not only to Bantu Grammarians but to traders, employers, and missionaries who wish to come into direct contact with the natives of those parts of Africa.

The Elementary Grammar which the reader will find at the beginning of the work is not intended to be a full scientific description of the language. This we tried to give for the Ronga dialect in our « Grammaire Ronga » (Bridel, Lausanne, 1896), to which we may

<sup>1</sup> A detailed account of this emigration will be found in a paper read before the British and S. A. Association for Adv. of Science in 1905 and published in Vol. III of the Adresses, p. 229.



refer the student eager for more knowledge. Our aim, here, is to give a practical exposition of the Thonga within the shortest space possible. We trust it will be sufficient to introduce the student into the genius of the language and to allow him to learn more by means of the vocabulary and especially by intercourse with the natives. We should like also to see this book help the educated natives to understand their own tongue better and to learn English.

Some easy graduated exercises have been introduced especially in the first part. The student should go through them carefully, learning by heart all the words of the examples. Let it be remembered that mastering a Bantu dialect is by no means a trifle. One must consecrate to that study at least six months of hard work ! But that intellectual strain is amply rewarded by the interest which lies in it, by the benefit which it brings, and by the more intimate knowledge of the mentality of the natives which the language imparts. Certainly they will have more confidence in a white man speaking their tongue correctly than in a stranger using with them that deplorable Kitchen Kafir which ought to be prohibited !

Shiluvane, March 1907.

H.-A. JUNOD.

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# Elementary Thonga-Shangaan Grammar.

## PART I

### ORTHOGRAPHY

#### Preliminary Remarks.

1. The Thonga language contains a certain number of special sounds. The signs used up to this date to represent them were those recommended by the celebrated linguist Lepsius and that orthography was found most convenient and truly scientific. But it contains circumflexes on *s* and *z*, dots under *t* and *d* and over *n*, which are very difficult to find in ordinary printing offices and it has not become popular. We try therefore, to represent the Thonga sounds by means of the letters of the common European alphabet, though this system is much less satisfactory. However, we shall adhere as closely as possible to the two great principles of rational orthography: 1. One sound must be expressed by one letter only, 2. One letter must have only one value.

#### I. Vowels.

2. We adopt only the five ordinary signs *a*, *e*, *i*, *o*, *u*, notwithstanding the fact that each vowel can be short or long. It is generally long in the penultimate (the last syllable but one), on which the accent generally falls.

*a* is pronounced as *a* in *large*. Ex. *nala*, enemy.

*e* can be open as in *lens*. Ex. *ku veka*, to put; or closed as *a* in *made*. Ex. *role*, calf.

*i* as *i* in *pit*. Ex. *mati*, water.

*o* is open as *o* in *woke*. Ex. *hosi*, chief; or closed as in *rock*. Ex. *voko*, hand, arm.

*u*, as in *put*. Ex. *kulu*, great.

At the end of the words the sound *i* is often between *e* and *i*, and *u* between *o* and *u*.

## II. Consonants.

3. The scientific table of the Thonga consonants is as follows :

	Explosive			Fricative <sup>1</sup>			Dubious
	Strong	Weak	Nasal	Strong	Weak	Semi-vowels	
Gutturals . . . .	k	g	ñ	h	—	y	—
Dentals . . . . .	t	d	n	s	z	—	l
Palatal-Cerebrals.	tj	dj	—	sh	(djy)	—	r
Labials . . . . .	p	b	m	f. sw	v. zw	w	—
Laterals. . . . .	tl	dl	—	hl	—	—	—

4. *k, g, t, d, n, s, z, l, r, p, m, f*, are pronounced as in English.

5. *ñ* is the nasal sound *ng* in *singing*. It is very common, especially in connection with *w*. Ex. *ñwana*, child; *ñwingi*, mother-in-law.

6. *h* is, as a rule, the sign of aspiration and is employed with that value in many combinations. Ex. *khale*, formerly; *phisa*, a hunter, etc.

7. *y* has always the value of a consonantal *i* (as in *yard*). Ex. *ku ya*, to go. It often appears after *n* (*nyanya*, bird), *b* (*byanyi*, grass) and *p* (*ku pyanya*, to hurt).

8. *dj* is a palatal-cerebral sound somewhat like *j* in *just*. Ex. *ndji*, I. It differs from *djy* in the fact that *djy* is pronounced by placing the tip of the tongue nearer the

<sup>1</sup> Or Continuants.

teeth; with *dj*, it is placed further back in the palatal region. In some clans (Maluleke) it becomes almost purely cerebral, the tongue being crooked backwards and upwards to the cerebral point. Ex. mundjuko, to-morrow.

9. *tj* is to *dj* what *t* is to *d*, a palatalisation and sometimes a cerebralisation of the dental *t*. It is an English *ch* pronounced with the tip of the tongue placed higher up in the palatal region. Ex. ku tjala, to write. It is often aspirated. Ex. ku tjhama, to stay; ku tjhovela, to reap.

10. *sh* is the corresponding English sound. Ex. shilo, a thing. It is often preceded by *t*, being then very similar to *ch* in English and in that case is generally aspirated. Ex. ku tshava, to fear.

11. *b* is strong and pronounced as in *bone*, when it follows *m* or preceeds *y* and also in a few special words. Ex. mbuti, goat; byatjo, boat; ku ba, to beat.

But in most cases *b* is attenuated into a soft *b*, midway between *b* and *v* and it has been decided to write it *v*. Ex. vana, children.

*v* proper is found only in the combination *bv*. Ex. ku bvumba, to guess.

12. *sw* is a sound peculiar to Thonga and Kalanga. It is a labial sibilant pronounced as when one blows into a key to produce a whistle. Ex. ku sweka, to cook. This sound is somewhat akin to *ps*, when it is preceded by *t*. Ex. ku tswala, to beget.

*zw* is the soft *sw* and is of much rarer occurrence. Ex. ku bzwavuta, to wink the eyes.

13. *w* has the value which it has in the English word *wagon*. It is sometimes aspirated.

14. The laterals *hl*, *tl*, *dl*, are so called because they are pronounced by placing the tongue in such a way that the sound originates at the side of it.

*hl* is the *ll* of the Welsh. Ex. *ku hlahluva*, to cast the dice.

*dl* is somewhat akin to *ddl* in middle. Ex. *ku dlaya*, to kill.

*tl* is somewhat akin to *ttle* in little. Ex. *ritlatla*, large ring. It is frequently aspirated. Ex. *ku tlhava*, to pierce.

### III. + Phonetic Permutations<sup>1</sup>.

15. In the Bantu languages, there are certain fixed rules by which the initial and the last letter of the word are changed when grammatical inflexions bring another letter into contact with them. Though these changes have not in Thonga the same importance as in Suto, some of them must be noted here.

#### I. *Permutations of Initial Consonants.*

16. When the prefix *mu* or *n* is put before a substantive stem beginning with *r*, that *r* becomes *dj* (or *h*); (in Ronga *tjh*). Ex. Stem *ruti*, shadow, preceded by prefix *mu* (cl. *mu-mi*) = *ndjuti*. Stem *raku* (posterior part), preceded by prefix *n* (cl. *yin-tin*) = *ndjaku*, after. *r* sometimes changes into *h*. The stem *rena*, courage, becomes *nhena*, warrior.

The old form of the copula, *n* or *m*, produces similar changes in the nouns following it (see § 144.)

17. In verbs beginning with *v* and *r*, the prefix *mu*, *n* or *ñwe* (objective pronoun of 3<sup>d</sup> person singular) causes the following changes:

*v* becomes *m*. Ex. *Va m'monile* instead of *va ñwe vonile*, they saw him.

*r* becomes *dj*. Ex. *wa n'djandja*, for *wa ñwe randja*, you love him.

In the monosyllabic verb *ku ha*, to give, *h* becomes *bh*. Ex. *va*

<sup>1</sup> This paragraph, as well as those which are preceded by a cross + may be left by the beginner and studied afterwards.

m'bhile homu, they gave him an ox. This change of *h* into *bh* is also noticeable in some verbal nouns after the prefix *mu*. Ex. ku hanya, to live; mbhanyi, a living man.

18. *k* often becomes *h* after a prefix containing the letter *n*.

In that case *n* and *k* are melted together into *h*. Ex. the stem kunyi, bit of wood, found under its regular form in the singular rikunyi (prefix *ri*), becomes tihunyi in the plural after the prefix *tin*.

This phenomenon which is a phonetic peculiarity of Thonga, is frequent in the class *yin-tin* where a great number of words begin with *h*, owing to the coalescence of *n + k* (§ 38).

## 2. Permutations of the last letter of the word.

19. Nouns ending in *la* can change their *l* into *dj*, when followed by the diminutive suffix *ana* (§ 58). Ex. nhombela, girl; nhombedjana, little girl.

20. But, as the words generally end in vowels, the changes of vowels have to be specially considered here. These are the most common:

a + e = e	e + e = e	i + i = i	o + i = we	u + i = wi
a + i = e				u + e = e
a + o = o				
a + u = u				

## IV. Syllabic System and Accentuation.

21. The syllables always end with a vowel. Therefore words like kambe, but, must be spelt ka-mbe; hongonyi, gnu, ho-ngo-nyi.

The only exception to this rule is found in the locative case of the nouns (§ 55) and in the imperative mood (§ 152) where the words end in *en*, *in*, in consequence of the suppression of the terminating vowel *i*.

22. There are no diphthongs nor reduplication of consonants in Thonga.

23. The *accent* is well marked. It falls on the penultimate, when the word is polysyllabic (except in the locative

case and the imperative mood where it falls on the last syllable).

Monosyllabic words have generally no accent. Some have it always (as the conjunction *ke* (§ 244) and the descriptive adverbs (§ 226). Others take it when followed by other monosyllables forming with them a kind of phonetic unity. Ex. *múti wá nga*. The village of me.

24. There are also slight differences of *intonation* which allow a trained ear to distinguish between words otherwise identical. For instance, the word *matimba* means both strength and pieces of sugar-cane. In both cases the accent is on the penultimate. But there is a second accent on the last when it means strength. In the same way *shirímí* means: a man speaking like a child; and *shirími* a good ploughman.

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## PART II

# ETYMOLOGY

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### CHAPTER I

#### The Noun.

##### A. Preliminary Remarks.

25. There are no genders in the Bantu languages; the nouns are distributed into a number of classes, 8 in Thonga, and those classes are recognized by means of special prefixes found at the beginning of the nouns. Those prefixes are different in the singular and in the plural. The knowledge of them is essential, as they are employed to connect the nouns with the adjectives, pronouns and verbs which are joined to them. It is impossible to speak a Bantu language correctly without having mastered the Prefixes thoroughly.

##### B. The Eight Classes of the Nouns.

26. We recognise each class 1° by its prefixes of the singular and of the plural 2° by the indication of the principal kind of objects which it designates. But it must be noted that each class designates a number of other things in addition.

1. Class *mu-va*. Class of persons.
2. Class *mu-mi*. Class of trees.
3. Class *yin-tin*. Class of animals.
4. Class *ri-tin*. Class of organs (*Ronga li-tin*).
5. Class *ri-ma*. Class of fruits (*Ronga dji-ma*).
6. Class *vu-ma*. Class of notions.
7. Class *shi-swi*. Class of instruments.
8. Class *ku* (no plural). Class of actions.

1. *Class mu-va. Class of Persons.*

**27.** Prefix of the singular : *mu* ; of the plural : *va*.

Ex. *mu-nhu*, a man, *va-nhu*, men ;  
*mufambi*, a traveller, *vafambi*, travellers ;  
*mufundjisi*, a missionary, *vafundjisi*, missionaries ;  
*mulungu*, *valungu*, white man ; *mufana*, *vafana*, boy ;  
*musuthu*, *vasuthu*, a Suto ; *mungoni*, *vangoni*, a Zulu ;  
*mutiri*, *vatiri*, a worker.

**28.** In many cases, the prefix *mu* of the singular becomes *nw* or *n* or falls entirely. But *va* is always present.

Ex. *nwana*, *vana*, child ; *nsati*, *vasati*, wife ;  
*nwengi*, *vengi*, mother-in-law ; *nuna*, *vanuna*, husband ;  
*nwini*, *veni*, master ; *ntukulu*, *vatukulu*, grand-son ;  
*tatana*, father, or my father, pl. *vatatana* ;  
*manana*, mother or my mother, pl. *vamanana*.

**29.** Some nouns of this class begin with *wa*, plur. *vava* or *va*.

Ex. *wanuna*, man, pl. *vavanuna* ;  
*wansati*, woman, pl. *vavasati* ;  
*wanhwana*, girl, pl. *vanhwana*.

The *wa* in *wanuna*, is but the genitive particle. It means: one who is of kind of a husband, viz. a man. The first *va*, in *vavanuna* is also the genitive particle.

**30.** The genitive relation, in the class *mu-va*, is expressed by the particle *wa* for the singular, *va* for the plural.

Ex. *munhu wa tiko*, the man of the country ;  
    *manana wa n̄wana*, the mother of the child ;  
    *vatukulu va tatana*, the grandchildren of father ;  
    *vasati va hosi*, the wives of the chief.

2. *Class mu-mi. Class of Trees.*

**31.** *muri*, tree, plur. *miri* trees (or medicines);  
    *munga*, mimosa tree, pl. *mimunga* ;  
    *muti*, village, pl. *miti* ; *mutwa*, thorn, pl. *mitwa*.

**32.** The prefix of the singular is *mo* in *moya*, wind, pl. *mimoya*.

**33.** In nouns with polysyllabic stem it is reduced to *n* or *m*.

Ex. *ntiro*, *mitiro*, work ; *nkuwa*, *mikuwa*, fig tree ;  
    *nhlana*, *mihlana*, back ; *mpimu*, *mimpimu*, measure.

**34.** The prefix of the plural is always *mi*. But, as can be seen from the preceeding examples, the singular prefix is generally retained; sometimes, it is dropped.

Ex. *musi*, *mimusi*, smoke ; *musi*, *misi*, stamp for crushing mealies, *mumu*, *mimumu*, heat.

**35.** In some nouns which are derived from verbs beginning with *l*, the *l* reappears after the prefix *mi*.

Ex. nandju, debt (from ku landja, to follow), pl. milandju;

noro, dream (from ku lora, to dream), pl. miloro.

In the same way: nenge, milenge, leg; nambu, milambu, river.

36. The genitive particle of the class mu-mi is *wa* for the singular, *ya* for the plural.

Ex. muti wa tiko, the village of the country;

miti ya vanhu, the villages of the men;

milandju ya vanhu va hosi, the debts of the men of the chief;

mitwa ya mimunga ya miti ya hosi. The thorns of the mimosa trees of the villages of the chief.

### 3. Class *yin-tin*. Class of Animals.

37. *yingwe*, leopard, pl. *tiyingwe*;

*yindlu*, house, pl. *tiyindlu* or *tindlu*.

The prefix of the singular in its full form *yin* appears only in a few nouns where the stem is monosyllabic. In most of the nouns of this class, there remains only *n* or *m* instead of *yin*.

*M* always take the place of *n* before *b*, *p*, *h* and *f*.

Ex. nhlampfi, tinhlampfi, fish; ndlela, tindlela, road;

ndlopfu, tindlopfu, elephant; nyimpi, tinyimpi, army;

nyanyana, tinyanyana, bird; mbuti, timbuti, goat;

mbyana, timbyana, dog; mhandje, timhandje, pole;

mhunti, timhunti, duyker; mhaka, timhaka, affair;

mfutju, timfutju, tortoise.

38. Some nouns of this class begin with *ñ* and a great number with *h*, the *h* probably being a contraction of *nh* (§ 18).

Ex. *ñanga*, *tiñanga*, doctor ; *homu*, *tihomu*, ox ;  
*ñhweti*, *tiñhweti*, moon, month ; *hosi*, *tihosi*, chief ;  
*huku*, *tihuku*, fowl ; *huvo*, *tihuvo*, court.

39. The genitive particle of the class *yin-tin*, is *ya* for the singular and *ta* for the plural.

Ex. *yindlu ya hosi*, the house of the chief ;  
*tindlu ta muti*, the houses of the village ;  
*mbyana ya tatana*, the dog of my father.

#### EXERCISE I. ON THE FIRST THREE CLASSES<sup>1</sup>.

Translate :

*Muti wa hosi ya vanhu. Tihuku ta manana wa tihosi.*

*Homu ya ntukulu wa ñanga.*

*The court of the chief of the village. The fishes of the river.*

*The measure of the thorns of the trees of the road.*

#### 4. Class *ri-tin* (*Ronga li-tin*). Class of Organs.

40. *Ritiho*, finger, pl. *tintiho* (R. *litiho*, *tintiho*) ;  
*risiva*, *tinsiva*, feather ; *rishaka*, *tinshaka*, kind, species ;  
*ripapa*, *timpapa*, wing ; *ririmi*, *tindjimi*, tongue. (see § 10).

41. A number of abstract nouns belong also to this class. Some have no plural.

Ex. *rirandju*, love (no pl.) ;  
*ritswalu*, *tintswalu*, mercy (R. only *tintswalu*, no  
sing.) ;  
*rivengo*, *timbengo*, hatred (and also spleen).

42. The genitive particle, which is generally formed by adding the vowel *a* to the consonant of the prefix, regular

<sup>1</sup> The student should try to make the translation by himself, after having learned the words of the examples which are employed exclusively in the exercises. However a translation of all the exercises is given at the end of the grammar.

or modified, is *ra* for the singular and *ta* for the plural (R. *la* and *ta*).

Ex. *ritiho ra tatana*, the finger of my father ;  
*tinshaka ta timpapa ta tinyanyana ta tiko*, the  
 kinds of wings of the birds of the country.

## EXERCISE 2. ON THE FIRST FOUR CLASSES.

Translate :

*Rivengo ra hosi ya Vangoni. Tindjimi ta vanhu va tintswalu.*  
*Tintihho ta milenge ya hosi ya muti. Tinshaka ta tinhlampfi ta nambu.*  
*Rirandju ra vana va nanga.*

*The tongue of the Suto. The feathers of the birds of the grandson of my mother. The master of the dogs of the child of the chief.*

### 5. Class *ri-ma* (R. *dji-ma*). Class of Fruits.

**43.** Very few nouns have preserved the singular prefix *ri*. It has almost entirely disappeared. But the plural prefix *ma* is always found.

Ex. *ribye*, stone, pl. *maribye* or *mabye* ;  
*rito*, word, voice, pl. *marito* (rarely *mato*) ;  
*tilo*, matilo, sky ; *voko*, mavoko, hand, arm ;  
*tiko*, matiko, country ; *vito*, mavito, name ;  
*siku*, masiku, day ; *khombo*, makhombo, accident,  
 danger ;  
*dyambu*<sup>1</sup>, madyambu, sun ; *djyaha*, madjyaha,  
 young man ;  
*fura*, mafura, fat ; *lembe*, malembe, year ;  
*vandla*, mavandla, troop.

**44.** Almost all the names of the fruits belong to this class :

<sup>1</sup> The sound *dy* of the Djonga becomes *d* in Ronga and *g* in Vila (*dambu*, gambu, sun) ; *ku dya*, to eat, *ku da* in Ronga, *ku ga* in Vila.

*Madyambu* means also : the evening.

Ex. kuwa, makuwa, fig; lamula, malamula, orange;  
kanyi, makanyi, Kafir plum (suto : marula).

45. Genitive particle of class ri-ma : *ra* (R. dja) for the singular ; *ya* for the plural.

Ex. ribye ra ku sila, a stone for grinding.

vito ra n̄wana wa hosi ya tiko ra Maswazi. The  
name of the son of the chief of the country of  
the Swazis.

### EXERCISE 3. ON THE FIRST FIVE CLASSES.

Translate :

*The oranges of the trees of the country. The hands of the mother of the chief. The voices of the birds of the sky. The troops of the young men of the master of the village. The heat of the sun. The names of the girls. The thorns of the trees of the oranges.*

### 6. Class *vu-ma*. Class of Notions.

46. vutlhari, wisdom ; vukhale, antiquity ;  
vunene, mercy, beauty ; vukulu, greatness ;  
vutoya, cowardice ; vurena, bravery ;  
vuhosi, chieftainship ; vukosi, wealth.

All these abstract nouns have no plural.

47. This class might as well be called « Class of Liquids », as most of them belong to it, many of those nouns being employed only in the plural form, some only in the singular :

Ex. byalwa <sup>1</sup>, mabyalwa, strong beer ;  
vuputju (plur. maputju, rare) light beer ;  
vulombe (no plur.) honey ; vusura, (no plur.) palm  
wine ;  
mati (no sing.) water.

<sup>1</sup> When the stem of the noun begins with a vowel the prefix *vu* becomes *by*.

48. There are a number of other things included in this class :

vusiku (no plur.) night ; matimba (no sing.) strength ;  
byanyi, mabyanyi, grass ; makumo (no sing.) end ;  
byatjo, mabyatjo, boat ; mali <sup>1</sup> (no sing.) money.

49. Genitive particle of class vu-ma ; sing. *bya* ; pl. *ya*.

Ex. vurena bya nyimpi, the bravery of the army.

vukulu bya vutlhari bya tiñanga ta valungu, the  
greatness of the wisdom of the doctors of the  
white people.

#### EXERCISE 4. ON THE FIRST SIX CLASSES.

Translate :

*The grass of the country. The days of the mercy of the father. The strength of the beer of white people. The beauty of the houses of the Zulus. The money of my father. The end of the bravery of the troops.*

#### 7. Class shi-swi. Class of Instruments.

50. *shilo*, thing., pl. *swilo* ; *shibya*, implement, pl.  
[*swibya*].

*shiro*, *swiro*, limb ; *shiloso*, *swiloso*, surname ;  
*shihuku*, *swihuku*, hat ; *shifake*, *swifake*, cob of mealies ;  
*shikomu*, *swikomu*, pick ; *shivindji*, *swivindji*, liver, pa-  
tience ;

*shitoto*, *switoto*, painting brush ; *shifuva*, *swifuva*, chest,  
[eloquence ;

*shilungu*, language of whites ; habits, dwellings of whites.

<sup>1</sup> The word *mali*, money, which has been borrowed from the Zulu, is treated either as a plural of the class ri-ma or vu-ma, or as a singular of the class yin-tin. In forming the concord, one says either : *mali la'manyingi* or *mali le'yinyingi*, much money.



**51.** Genitive particle: Sing. *sha*, plur. *swa*.

Ex. Shihuku sha n̄wana wa mulungu. The hat of the child of the white man.

Swikomo swa vasati. The picks of the women.

EXERCISE 5. ON THE FIRST SEVEN CLASSES.

Translate :

*Shivindji sha homu. Swibya swa muti. N̄wini wa shikomu.*

*Swilo swa yindlu ya hosi.*

*The implements of the houses of the white people. The surname of the men of the village. The limbs of the birds of the sky.*

8. Class *ku*. Class of Actions.

**52.** To this class belong all the verbs in the infinitive mood which are treated like nouns. No plural.

Ex. *ku famba*, the march (and to march);  
*ku suka*, the departure (and to depart);  
*ku hela*, the end; *ku fika*, the arrival;  
*ku endla*, the action; *ku saseka*, the beauty;  
*ku lwa*, the fighting; *ku biha*, the wickedness.

**53.** Genitive particle : *ka*.

Ex. *ku saseka ka yindlu ya mulungu*, the beauty of the house of the white man;  
*ku hela ka ku lwa ka Vangoni*. The end of the fighting of the Zulus.

EXERCISE 6. ON ALL THE CLASSES.

Translate :

*Vanhu va muti wa ku saseka. Ku viha ka mufana. Ku hela ka matimba ya hosi ya Vangoni.*

*The end of the works of the women. The night of the arrival of the master of the village. The women of beauty of the house of the chief. The wickedness of the hatred of the girl.*

### C. The Cases of the Noun.

54. The nouns are used under their simple form in the **Nominative**, **Vocative** and **Accusative** cases. The **Genitive** is formed by means of the genitive particle which is composed, as we have seen, of two elements: the preposition *a*, preceded by another element borrowed from the prefix of the noun possessed.

55. There is only one case which presents a true inflexion. It is the **Locative**. It is formed by the addition of the suffix *in* or *ini* which blends with the last vowel of the noun according to the laws of permutation (see § 20) in the following way :

56. The locative terminates in :

*en* or *eni*, when the word ends in *a* or *e*.

Ex. ntjhava (yin-tin), mountain ; ntjhaven, on, to, from the mountain ;

mavele (ri-ma), the mealies ; mavelen, in the mealies.

*in* or *ini*, when the word ends in *i*.

Ex. ndjuti (mu-mi), shadow ; ndjutin, in the shadow.

*wen* or *weni*, when the word ends in *o*.

Ex. shitiko (shi-swi), the fire place ; shitikwen, at the fire place.

*ñwen* or *ñweni*, when the noun ends in *mo*.

Ex. nomo (mu-mi, pl. milomo), mouth ; miloñwen, in the mouths.

*byen* or *byeni*, when the noun ends in *bo* or *vo*.

Ex. mombo (mu-mi), forehead ; mombyen, on the forehead.

*win* or *wini*, when the word ends in *u*.

Ex. mbilu (yin-tin) heart ; mbilwin, in the heart.

*ñwin, ñwini*, when the noun ends in *mu*.

Ex. nsimu<sup>1</sup> (yin-tin) garden ; nsinwin, in the garden.

*byin, byini*, when the noun ends in *bu* or *vu*.

Ex. rumbu (ri-ma) intestine ; marumbyin, in the bowels.

**57.** The locative case has a very wide meaning. It can be employed to translate most of our prepositions indicating a position or a movement: Misaven means : in the earth, into the earth, from the earth, on the earth, to the earth.

**58.** The **diminutive** of the nouns is obtained by the addition of the suffix *ana* or *anyana*. The *a* of the suffix coalesces with the last vowel of the noun and gives rise to certain changes, as in the locative. But sometimes *nyana* is added, without *a*, and the *n* of the suffix produces also special permutations, especially if it meets with *l*, (§ 19). The prefix *shi* has also sometimes a diminutive power.

Ex. gama (ri-ma) eagle ; gamanyana, a small eagle.

ndleve (yin-tin) ear ; ndlevenyana or ndlevanyana, small ear ;

rivanti (ri-tin), door ; rivantinyana or rivantanyana, small door ;

tihlo (ri-ma) eye ; tihlonyana or tihlwana, or tihlwan-nyana, a small eye.

#### EXERCISE 7. ON THE LOCATIVE AND DIMINUTIVE.

*Le, there, far away. Ku ni, there is. Mina, me. Nyeleti (yin-tin) star. Ku ni tingeleti tilwen. Ku ni vavanuna mutin wa Vasuthu, le ntjhaven.*

<sup>1</sup> Nsimu, class yin-tin, in the singular, forms its plural in masimu, as if it were of the class ri-ma. Such an irregularity occurs in a few other cases, for instance nandja (mu-va) servant, pl. malandja (ri-ma).

*Mati ya le nambyen. Ku helen ka timhaka ta le hubyen. Timpapen ta huku. Ndlwin<sup>1</sup> ya tatana.*

*In the love of the Lord (chief) of heaven. The birds, there, in the sky (heaven). On the fingers of the hands. In the arms of mother. On the day of the end of the earth. At the end of the day. In the grass of the gardens.*

## + D. Verbal Nouns.

59. The Bantu languages, belonging to that class of languages called « agglutinating », have a wonderful ability of forming words by the agglutination of various elements. See how this ability shows itself in the domain of verbs (§ 192. Derivative verbs). In the domain of the noun, the flexibility is apparent also, especially in the formation of verbal nouns. Any verb can give birth to a greater or smaller number of nouns by means of one of the prefixes of the various classes. An example will show it clearly.

Ku tira, to work : — Passive derivative : ku tiriwa, to be worked.

Applicative derivative : ku tirela, to work for ; ku tireriwa, to be served.

Causative derivative : ku tirisa, to make work, etc.

From those various forms of the verb can be made the following nouns :

1° Noun indicating the **person who performs the action** by the addition of the prefix *mu-va* and of the suffix *i*.

Ex. Mutiri, the worker ; mutireri, the servant (§ 177) ; mutirisi, the employer ; mutireriwa<sup>2</sup>, the man who is served.

2° Noun indicating the **object** of the action, by the application of the prefix *mu-mi*.

Ex. Ntiro, the work. (Mfambo, the walk, from ku famba, to walk).

3° Noun indicating the **manner** in which the action is performed, by the application of the plural prefix of the class *ri-ma* and the adjunction of the suffix *ela*<sup>3</sup>.

Ex. Matirela, the way of working ; mafambela, the gait.

4° Noun indicating the **instrument** with which the action is done, by the application of *shi-swi*.

<sup>1</sup> Ndlwin is the locative case of yindlu. The prefix *yi* has dropped owing to the accent being moved from the penultimate to the last syllable (see § 23).

<sup>2</sup> The passive voice does not take the suffix *i*.

<sup>3</sup> In Ronga, such nouns can also be employed in the singular and with the suffix *o*. One may say either hanyo, hanyela or mahanyela, the way of living (from ku hanya, to live).

Ex. Shitiro, the material of the work (especially for building purposes).

shivatlo, the plane (or chisel) (from ku vatla, to work the wood).

5° Noun indicating the **action itself**: it is but the infinitive of the verb, with the prefix *ku*.

Ex. ku tira, the act of working (§ 52).

6° Some verbs can still form nouns by using the prefix *yin-tin*. They are not common and indicate also the subject of the action as being in the habit of performing it.

Ex. Ntlhari, a wise man (from ku tlhariha, to be wise);

mpyopyi, a drunkard (from ku pyopya, to be drunk).

7° A few nouns are derived from verbs by the application of the prefix *ri-tin*. They generally indicate mental qualities.

Ex. rirandju, love (from ku randja, to love).

8° With *shi-swi*, one can also form nouns indicating the performer of the action, but with an intensification of the notion.

Ex. Shitiri, a great worker. Shiaki, an expert builder.

9° Should the suffix *nyana* be added, together with the prefix *shi-swi*, then we obtain a reinforced diminutive:

Ex. Shitirinyana, a little worker.

As regards the use of these various verbal nouns, those of the 1<sup>st</sup>, 3<sup>d</sup>, 5<sup>th</sup> category can be made from nearly any verb, transitive or intransitive. Those of the 2<sup>d</sup>, 4<sup>th</sup>, 8<sup>th</sup>, 9<sup>th</sup> category are by no means rare. Those of the 6<sup>th</sup> and 7<sup>th</sup> category are only few.

## + E. Foreign Nouns.

60. Foreign nouns of English, Dutch and Portuguese origin are very easily adopted by the Thonga. But they must undergo certain changes required by the genius of the language:

As every syllable ends in a vowel, in Thonga, foreign nouns must submit to this rule. The monosyllable: school, becomes shi-ko-lo.

61. As regards the class in which foreign nouns are placed, those beginning with s are generally put in the class shi-swi.

Ex. soap = shisipi; store = shitolo, etc.

But the class yin-tin is chosen, as a rule. However a good many foreign words belong to class ri-ma.

Ex. book = buku, tibuku; kerk = kereke, tikereke;

brook = buruku, maburuku; sock = sokisi, masokisi;

glass = gilazi, magilazi, etc.

### + F. The initial Vowel of the Prefix.

62. Bantu students know that in Zulu the prefixes are generally preceded by an initial vowel which varies according to the classes. (Abantu, the people, *uku sebandza*, the work, *izinkosi*, the chiefs, etc.)

This vowel which is entirely absent in Suto, exists in Thonga. But, as in Ovampo, where it is *o*, it is the same for all the prefixes, viz: *e* in the Djonga dialect and *a* in Ronga and Hlengwe.

This vowel called improperly an article by some, has no meaning at all. It does not serve to show if the noun is definite or indefinite as the European article does. It has no power of determination, of limitation, in the present state of the language. It is not even a euphonic letter, as was first thought. That it had a determinative meaning in former times is highly probable and can be inferred from the rules of its actual use.

63. That initial vowel certainly tends to become obsolete. Many natives especially the educated ones, drop it altogether, likely under the influence of book knowledge. But those who speak their tongue quite in the old style, follow very precise rules in the use of it. It is easier to note the fact in Djonga where the vowel is *e* than in Hlengwe or in Ronga where it is *a* and very often gets confounded with the vowel terminating the preceding word.

Those rules are as follows:

64. In **common nouns**, *e* is found before the prefixes (or before the stem, if the prefix has been dropped, as in the singular of class *rima*) in the nominative, accusative and locative cases, but never in the vocative case, nor after a preposition, nor after the genitive particle, nor after the copula or after a demonstrative adjective.

65. In **proper nouns**, *e* is never found, except in names of countries beginning with the prefix *vu* (Evuluveri) and in the locative case where it seems to take the place of the wanting locative suffix. (Ex. *Va ta fika Erimbelule*: they shall arrive at the Olifant).

Five common nouns are treated as proper nouns when they are used as such and do not admit the *e* in the following cases, viz: *Tatana* (when it means my father and is but a name), *manana*, mother, *hahana*, my paternal aunt, *kokwana*, my grandfather (or grandmother), *malume*, my maternal uncle (in Ronga. Other thonga clans designate the maternal uncle by the word *kokwana*). But when designating the parents of other people, these nouns are common nouns again and admit the initial *e*.



66. In **adjectives** *e* is sometimes used when the adjective precedes the noun and always when it is employed substantively (as a noun). It will be found also before the **genitive particle**, but only when the noun preceding it is not expressed and only meant.

67. As regards the pronouns, *e* is absolutely prohibited before the **demonstrative** and the **personal pronouns** (except enaloyi § 75), and found only in some **interrogative pronouns** (those ending in *hi* § 119) and in **indefinite pronouns** beginning with the genitive particle *wa*.

It appears in some **adverbs** which are etymologically nouns and before the preposition **ka** which is but the genitive particle of the class *ku* (§ 237).

68. As this initial vowel tends to disappear in the spoken language, as its regular introduction into written language would be fraught with many difficulties, owing to the frequent elisions to which it gives rise; — as it is different in the various clans, — as its suppression is not resented by the natives, — we have dropped it in our books in most instances, keeping it only where its presence seems more imperative.

Here we give some sentences illustrating the regular use of the initial vowel:

Etihomu ta mina ti dy'ebyanyi emasiñwin la'ma nga emahlwen ka nambu, ehenhla ka ntjhava leyiya, ekule. Eta makweru, tona, ti dya kwala, kusuhi. Maselesele hi yena a ti risaka. — Murisi! vuya halen! Shana u risa hi mukhuv'ewihi, nandjuwe! Tiñwana ti ya ngen'ema-velen! Eveni va wona va ta ku ba esiku leri va nga ta kot'eku ku khoma! Kokwana u ta ku laya, u ta byel'etatana wa wena.

Lo wansati l'a tjamaka Evukhaha, u ta pela Rimbélule mundjuku. Kambe va ta fik'Erimbelule namuntlha. Eka Nkuna, va ñwe nyikile etimbuva.

Translation: My oxen are eating grass in the gardens which are on the other side of the river, on that hill, far away. Those of my brother, eat here, near. Maselesele is the one who herds them. Shepherd, come along! In which way do you herd them, my boy? Some are entering into the mealies. The owners will beat you the day they will be able to catch you. Grandfather will scold you and tell your father!

That woman who stays in the Khaha country, will cross the Olifant to-morrow. But they are to arrive at the Olifant to-day. At Nkuna, they have given her provisions (for the road).

## CHAPTER II

### The Adjective.

#### A. Preliminary Remarks. The Euphonic Concord.

**69.** The key of a correct speaking of the Bantu languages is in the knowledge of what has been called the *Euphonic concord*. Its principle is this: All the adjectives, pronouns and verbs in relation with a given noun are connected with it by means of the repetition of its prefix under its regular or under a modified form, as will be shown by the following example illustrating the concord of the prefix *ti*.

<i>Timbuti,</i>	<i>leti,</i>	<i>le'tikulu,</i>	<i>i tinene.</i>	<i>Ti dya hikwato.</i>
The goats these		the big ones	are nice.	They eat all.
<i>I tihi leti</i>		<i>mi nga ta</i>	<i>ti fanisa</i>	<i>na tona.</i>
Which are those	you might	them compare	with them.	

From the prefix *ti*, we have formed: 1. the demonstrative adjective *leti*; 2. the connecting particle prefixed to the qualifying adjective *kulu*: *le'ti*; 3. the prefix of the qualifying adjective *nene* employed as predicate, *ti*; 4. the connective personal pronoun *ti*; 5. the suffix of *hikwa*, all, *to*; 6. the interrogative pronoun *tihi*; 7. the personal pronoun in the objective case, *ti*; the substantive personal pronoun, *tona*.

**70.** But in all the prefixes where the letter *m* is present (*mu*, *ma*, *mi*), the *m* is either dropped or modified; in a few cases it is preserved, and therefore the concord of those prefixes is not so regular as one might wish. It must be thoroughly learned.



## B. Demonstrative Adjectives.

71. The demonstrative adjectives are formed of two elements: 1° A demonstrative particle which is one of the peculiarities of Thonga: *le*, *la* or *lo*; 2° the prefix of the determined noun regular or modified.

72. The prefixes which keep their regular form in the formation of the demonstrative are the following:

va : lava. Ex. vanhu lava, these men ;

yi : leyi. Ex. yindlu leyi, this house ;

ri : leri. Ex. risiva leri, this feather ;

shi : leshi. Ex. shilo leshi, this thing ;

swi : leswi. Ex. swilo leswi, these things ;

ku : loku. Ex. ku lwa loku, this fighting.

The prefix *vu* gives *lebyi*. Ex. *vusiku lebyi*, this night.

The prefixes containing *m* are formed as follows:

*mu* of 1<sup>st</sup> class makes *loyi* (Ronga *lweyi*). Ex. *Mungoni loyi*, this Zulu ;

*mu* of 2<sup>d</sup> class makes *lowu*. Ex. *muti lowu* (or *lo*), this village ;

*mi* makes *leyi*. Ex. *miti leyi*, these villages ;

*ma* makes either *lawa* or *laya*. Ex. *mati lawa*, this water.

73. But each demonstrative adjective can take three forms, according to the position of the object in space or in time. *Position near* the person speaking is the typical form, just given; *position at some distance* or near the person to which you are speaking is marked by the final *o*; *position far away* is indicated by the suffix *iya*, *iyaa*,

yiaaa, prolonged as much as one likes according to the distance itself. The suffix iyane, is related rather to time and means : that which took place long ago.

Ex. vanhu lava, these men, here ;  
vanhu lavo, those men, there ;  
vanhu lavaya, those men, far away ;  
vanhu lavayane, those men about which we spoke  
long ago or which we saw in old times.

The various forms for all the prefixes are as follows :

Prefixes keeping their regular form :

va : lava, lavo, lavaya, lavayane ;  
yi : leyi, leyo, leyiya, leyiiane ;  
ri : leri, lero, leriya, leriiane ;  
shi : leshi, lesho, leshiya, leshiiane ;  
swi : leswi, leswo, leswiya, leswiiane <sup>1</sup> ;  
ku : loku, loko, lokuya, lokuiiane.

Prefixes taking a modified form :

vu : lebyi, lebyo, lebyiya, lebyiian ;  
mu 1<sup>st</sup> class : loyi, loye, luya (or riya, djiya), luyane <sup>2</sup> ;  
mu 2<sup>d</sup> class : lowu, lowo, lowuya, lowuiian ;  
mi : leyi, leyo, leyiya, leyiian ;  
ma : lawa or laya, lawo, lawaya, lawuiian.

**74.** There exists still another set of forms which we might call *emphatic demonstrative*. They are obtained by prefixing to the demonstrative an element borrowed from the prefix.

Ex. tihomu toleti, these very oxen, toleto, toletiya,  
toletiian ;  
munhu yoloyi, this very man, yoloye, yoluya, yo-  
luyan.

<sup>1</sup> Leswi often becomes *letsui* in Northern clans and in the Vilen country.

<sup>2</sup> R. lweyi, lweyo, lwaya, lwayian.

We obtain in the same way the following forms : valava, walawa <sup>1</sup>, yoleyi, roleri, byolebyi, sholeshi, swoleswi <sup>2</sup>, koloku, with all their derivatives.

Some of those emphatic forms can be abbreviated in the following way : roleri becomes reri, byolebyi byebyi, sholeshi sheshi, swoleswi sweswi (tswoletswi tswetswi).

**75.** All those demonstrative forms can be employed as adjectives « added to a noun » or as pronouns « instead of a noun. » There is only one demonstrative pronominal form which does not exist as an adjective : it is the word enaloyi, pl. evalava, this man, which is almost a substantive.

#### EXERCICE 8. ON THE DEMONSTRATIVE ADJECTIVES.

*I, hi, n', it is; a hi, it is not; ni, and, with; hi, by, through. Risimu (ri-tin) song.*

For translation :

*Vurena lebyi bya valungu valavo, nyimpin ya siku leriya. Mufana loyi i űwana wa hosi ya tiko roleri. Homu ya nsati yoloye, a hi leyi.*

*This song is not the song of the army of this country. This very night ! Those things. The beauty of these mealies. The wickedness of that action. The beautiful limbs of that goat. These young men and these boys.*

#### C. The Sixteen proper Adjectives in Thonga.

**76.** There are only very few words, besides the demonstrative adjectives, having a true adjectival nature. Their number is 16 in Djonga, 18 in Ronga. They can be distributed into two series :

<sup>1</sup> R. bolaba, wolawa.

<sup>2</sup> In the Djonga-Nkuna dialect, one says : *teleti, yeleyi, releri*, etc.

*First series.*

ñwe, one ; viri, mbiri <sup>1</sup>, two ; raru, nharu <sup>1</sup>, three ;  
ñwana, ñwanyana, other ;  
mbe, different ; ngani, some ; nyingi, many.

*Second series.*

kulu, kulukumba, big ; tjongo, tjanana, small ;  
nene, good ; ntswha, new ; tomi, healthy ; visi or mbisi,  
raw. Ronga : mhanti, green (is said about trees, wood not  
yet dry) fani, bad.

**77.** The adjectives of the **first series**, as a rule, are connected with the noun to which they are added by the simple adoption of the prefix of that noun, regular or modified. There is no difference whether they are employed as predicates or as qualificatives.

Ex. tihomu tinharu, three oxen (qualificative) ;  
tihomu ta hosi leyi n'tiraru, the oxen of this chief  
are three (predicate) ;  
shibya shiñwana, another pot.  
masiku mangani <sup>2</sup>, some days.

**78.** Concord of the prefixes containing *m*.

With *mu* of 1<sup>st</sup> and 2<sup>d</sup> class, *m* falls :

Ex. munhu uñwe, one man, muti uñwana, another vil-  
lage. It is kept or replaced by *y* for the prefix *mi*.

<sup>1</sup> The forms : mbiri, nharu are but modifications of viri, raru, caused by the *n* of the prefixes yin and tin. They were probably employed only with those prefixes, in former times. But now they are used after any prefix, and one hears both vavanuna vanharu or vavanuna vararu. Same remark for visi, mbisi.

<sup>2</sup> Ngani is used as a proper adjective only in negative sentences. Otherwise it is an interrogative adj. or pronoun (§ 121).

Ex. mitiro miñwana or yiñwana, some works.

*Ma* does not change. Ex. mati mambe, other water.

In Ronga *m* is preserved everywhere, except for *mu* of 2<sup>d</sup> class which becomes *wu*. Ex. muti wuñwana, another village.

79. For the adjectives of the **second series**, the concord is formed differently according as the adjective is employed qualificatively or as predicate.

80. When the adjective is employed as a **qualificative**, it is connected with the qualified noun by the demonstrative adjective and the prefix of that noun. But these two elements usually coalesce and the end of the demonstrative is dropped. We mark this coalescence by an apostrophe.

Ex. vanhu *lava vanene*, good men, abbreviated into :

vanhu la'vanene (see same phenomenon § 113) <sup>1</sup>.

81. When the adjective is employed as a **predicate**, the connexion is established only by the prefix without the demonstrative adjective.

Ex. vanhu lava m'banene ; these men are good.

It is quite correct however, to say : vanhu lava hi la'vanene ; but the meaning would be slightly different : these men are the good ones.

82. The Concord of the adjectives of the second series, when the prefix contains *m*, presents some slight differences which will be seen in the following examples :

*Mu* 1<sup>st</sup> class. When the adjective is employed as a qualificative, one says :

<sup>1</sup> The adjective *nyingi* is often treated as if belonging to the second series. Ex. Vanhu vanyingi or la'vanyingi. Many men.

Munhu lo'nkulu, lo'ntjanana, lo'nene, lo'untswha.

A big, small, good, new man.

When employed as predicate, one says :

Munhu loyi i nkulu, i ntjongo, i untswha, i nene.

This man is big, is small, is new, is good.

*Mu* 2<sup>d</sup> class :

Muri lo'wukulu, lo'wutjongo, lo'wunene, lo'wuntswha.

A big, small, good, new tree.

Muri lowu i wukulu, i wutjongo, i wunene, i wuntswha.

This tree is big, is small, is good, is new.

*Mi* 2<sup>d</sup> class plural, is either kept or becomes *yi* :

Ex. Miri le'mikulu or le'yikulu. Big trees.

Miri leyi i yikulu or mikulu. These trees are big.

*Ma* is kept under its regular form :

Ex. Mati la'manene. Nice water.

Mati lawa <sup>1</sup> manene. That water is good.

In Ronga *mu* of 1<sup>st</sup> class is kept in monosyllabic and becomes *n* in polysyllabic, adjectives.

Ex. munhu lwe'muntswha ; munhu lwe'nkulu.

*Mi* is never changed into *yi*.

#### EXERCICE 9. ON PROPER ADJECTIVES.

*Ndji vonile, I have seen. Vuyisa, bring. Kona, there. Nyama (yin-tin) meat.*

*Vukosi le'byikulu. Nyama le'yimbisi. Khombo le'ritjongo.*

*Yindlu le'yintswa. Nambu lo'wukulu. I nambu lo'wunene. Matikwen mañwana, ku ni tintjhava le'tikulu. Mungoni loyi, i munhu lo'nene. Vuyisa mhandje leyiya, le'yikulu. Ndji vonile vafambi vanharu ndlelen leyiya ; tindlelen tiñwana ku ni la'vangingi. Ku ni vukosi le'byitjongo ndtwin ya hosi leyi.*

*Bring another boy. Tell a new man to come. I want four big cobs of mealies and three small and good fowls. I want other books.*

<sup>1</sup> The copula *i* or *n*, is often dropped before the adjective employed as predicate. In that case, there must be a short pause to separate the demonstrative from the predicate : mati lawa — manene.

D. The way of expressing other Adjectives in Thonga.

83. If there are very few proper adjectives in Thonga, there exists a number of ways of forming **adjectival locutions**.

84. For **Adjectives of Quality**, one usually employs a noun in the genitive.

Ex. munhu wa matimba, a strong man (a man of strength);

risiva ra ntlhohe, a white feather (a feather of white colour).

The infinitive employed as a noun is frequently used for this purpose.

Ex. vanhu va ku tala, men of to be plentiful, many men;  
homu ya ku saseka, a beautiful ox.

In northern dialects, va ku, ya ku, are abbreviated into: vo, yo (by the fall of k and the blending together of a + u = o (§ 20).

Very often, if there is any need of demonstration, the demonstrative adjective is introduced before the genitive particle. An abbreviation takes place in which the prefix element of the demonstrative adjective falls and we obtain the following forms:

Siku leri ra ku saseka = siku le'ro saseka, a beautiful day. Wanhwana lo'wo tlhariha, a wise girl.

85. Another way of expressing adjectives of quality consists in using the past tense of an intransitive verb (ending in *ile*).

Ex. Mhandje leyi yi lulamile, this pole is straight (from ku lulama, to be straight);

wanuna loyi u lehile, this man is tall (ku leha, to be tall).



**86.** The preposition *ni*, with, which in many cases takes the place of the verb to have (§ 187), will also often help to translate adjectives.

Ex. hosi ya tiko leri yi ni mona, the chief of this country is with irascibility, viz. is irascible.

*Adjectives of Quantity.*

**87.** *All*, adjective and pronoun, is expressed by an obsolete noun *hiku*, which means totality, followed by the genitive particle and by the modified prefix of the noun to which it applies.

Ex. tihomu hiku-wa-to = hikwato, all the oxen.

The various forms of this word, according to the various prefixes are as follows :

- Prefix *va*.      Vavanuna hikwavo, all the men.
- »    *mu* II. Musi hikwawo, all the smoke.
  - »    *mi*.    Mitiro hikwayo, all the works.
  - »    *yin*.    Mhaka hikwayo, all the affair.
  - »    *tin*.    Tintiho hikwato, all the fingers.
  - »    *ri*.    Tilo hikwaro, all the sky.
  - »    *ma*.    Masiku hikwao, all the days, always.
  - »    *shi*.    Shisipi hikwasho, all the soap.
  - »    *swi*.    Swirilo hikwaswo, all the weepings.
  - »    *ku*.    Ku fa hikwako, all the dying.

**88.** *Any* (see § 125).

**89.** *Some* is expressed by *-ñwana*. Ex. vanhu vañwana, some men.

**90.** *Much*, *many* can be rendered by the adjective *-nyingi* or the verb *ku tala* : to be plentiful. Ex. vavasati la'vanyingi va swi kota ku rwala swilo swo tala. Many women can carry many things.



91. *Enough* is expressed by means of the verb *ku ringana*, to be sufficient.

Ex. marito la'yo ringana : words of sufficiency, enough words.

92. *Few* is expressed by *tjongo*, small, or more adequately by a periphrasis, with the help of the adjective *ngani* (§ 77, Note 2) in this way :

Tihomu ti nga ri tingani : oxen which are not some, viz. few oxen. Tihomu le'titjongo means either few oxen or small oxen.

Miri yi nga ri yingani, few trees.

Vuputju byi nga ri byingani, a little light beer.

Madjyaha ma nga ri mangani, a few young men.

— We shall consider the definite numeral adjectives in a special chapter (§ 127).

#### E. Degrees of Comparison.

93. There does not exist any special inflexion of the adjectives to express comparative and superlative, in Thonga. The simplest way of effecting the comparison is to use the preposition *ka* (R. *ku*) with regard to, in comparison with.

Ex. mbyana leyi n'yikulu ka yoleyo : This dog is big in comparison with that one.

The verb *ku tlula*, to exceed, or *ku tlurisa*, may also be used for this purpose, as will be shown by the following examples :

Mbyana leyi yi leva ku tlula leyo.

This dog is wild to exceed that one, viz. more than that one.

Nguvu leyi n'yinene ku tlurisa hikwato. This cloth is good to exceed all, viz. is the best of all.

EXERCICE 10. ON ALL THE ADJECTIVES.

*Masiku la'yo tala, ndji vonile timhunti tiñwana shihlahlen leshi. Masiku lawa ti fambile. Ku na tinharu ntsena<sup>1</sup>, kambe n'tikulu. Ti tlula tiñwana hikwato. Ndji lava miri yo lulama, yo leha, ku aka<sup>2</sup> tindlu timbiri le'ti-ntswa mutin wolowu.*

*That man is tall. All the limbs of that ox are beautiful.*

*Three goats are small and two are big. In the nice rivers of pure water, fishes are plentiful. That boy is worse than all the others. The moon is bright<sup>3</sup>.*

CHAPTER III

The Pronoun.

I. Personal Pronouns.

**94.** In Bantu languages, the pronouns of the 3<sup>d</sup> person are nothing else but prefixes of the nouns, regular or modified. Those of the 1<sup>st</sup> and 2<sup>d</sup> persons are of quite a different nature.

**95.** There are three kinds of personal pronouns in Thonga: the simple or connective pronoun: *ndji*, I; *u*, thou, etc.; the absolute or substantive pronoun: *mina*, myself; *hina*, ourselves; and the possessive pronoun: *nga*, of mine; *ku*, of yours.

Ex. *ndji vona*, I see; *ndji vonile hosi*, *mina*: I have seen the chief myself; *mina ndji vonile hosi ya nga*: as for me (myself), I have seen the chief of mine (my chief); let us consider first those of the class *mu-va*.

<sup>1</sup> Ntsena, only.

<sup>2</sup> Ku aka, to build.

<sup>3</sup> Ku basa, to be pure or bright.

96. A. Personal Pronouns of the class mu-va.

3<sup>d</sup> Pers. 2<sup>d</sup> Pers. 1<sup>st</sup> Pers.

Connective.			Absolute.			Possessive.	
Sing.		Plur.	Sing.	Plur.		Sing.	Plur.
Subj.	Object.	Sub. & Obj.	Sub. & Obj.	Sub. & Obj.			
Ndji I	ndji me	hi we, us	mina myself	hina ourselves		nga mine (of me)	eru ours (of us)
U, Ku <sup>1</sup> thou	ku thee	mi you	wena thyself	ñwina yourselves		ku of thee (thine)	enu yours (of you)
u, a <sup>1</sup> , nga <sup>2</sup> he	ñwe, mu, n him	va they, them	yena himself	vona themselves		kwe his (of him)	vo theirs (of them)

1. The Connective Pronouns.

97. They have been called also « Prefix pronouns » because, in the 3<sup>d</sup> person at least, they are evidently the prefixes of the subject of the verb placed before the verb just as they are before the adjective and the nouns themselves.

Ex. with the prefix *ti*: *Tihomu le'tinene ti fambile*, the nice oxen have gone.

Those connective pronouns must always be placed before the verb, even if the noun subject is already expressed.

98. The forms which we have given in the table are the primitive ones, but there is another set of forms terminating in *a*, which are employed when the action is immediately present.

<sup>1</sup> In negative sentences.

<sup>2</sup> In dependent sentences.

Ex. ndja famba ; I am going.

Other forms, in *o* are found also and are the result of the union of the pronoun with an auxiliary *ku*.

99. The connective pronoun employed as object has a special form in the 2<sup>d</sup> and 3<sup>d</sup> persons singular. *Ñwe* of the third person is derived from the form *mu*, which is still retained in Ronga and becomes *ñu*, *n*, *m*, in various cases and clans.

#### EXAMPLES OF THE CONNECTIVE PRONOUNS.

<i>Mi fambile hi ndlela leyi ;</i>	<i>Hi ñwe susile ;</i>
<i>You have gone by this road.</i>	<i>We him have taken away.</i>
<i>Va dya swifake swa vona ;</i>	<i>U va dyondjisile ku hi sola ;</i>
<i>They eat the mealies of them (their).</i>	<i>You them have taught to us insult.</i>
<i>Ndji ku vonile ndlwin ya ku ;</i>	
<i>I you have seen in the house of you.</i>	

#### 2. The Absolute Pronouns.

100. They are manifestly derived from the connective pronouns, by the addition of the substantive suffix *na* (R. *ne*). But this suffix is sometimes dropped especially after the preposition *na*, in the 3<sup>d</sup> person, and when the pronoun is employed in opposition. Ex. We hosi, ñwi varisi, you chief, you shepherds. Amongst the Va-Nkuna, speaking the djonga dialect, the suffix is generally dropped and the first syllable curiously prolonged with a kind of singing intonation. *Mina* becomes *me-e* ; *vona*, *vo-o* ; *yena*, *ye-e*.

#### EXAMPLES OF ABSOLUTE PRONOUNS.

<i>Mina, ndji va vonile ;</i>	<i>vona va fambile ;</i>	<i>hi va sola hina ;</i>
<i>Myself I have seen them ;</i>	<i>themselves they have gone ;</i>	<i>we insult them, our-</i>
		<i>selves ;</i>
<i>Ñwina, mi ta famba mundjuku ;</i>	<i>hina, hi ta sala.</i>	
<i>You, you shall go to-morrow ;</i>	<i>we, we shall remain.</i>	

3. *The Possessive Pronouns.*

**101.** The singular forms *nga*, *ku*, *kwe*, are independent.

Ex. Homu ya nga, my ox; rito ra ku, your word ;  
milenge ya kwe, his legs.

**102.** The plural forms of the first and second persons are originally *iru*, *inu* ; but they always coalesce with the genitive particle which preceeds them. *A + i* gives *e* ; thence : *eru*, *enu* (§ 24).

Ex. Huku yeru, our hen ; muti wenu, your village.

Vo is also independent (R. bu).

**103.** But those special possessive forms which are always employed in Ronga, have a tendency to become obsolete in the northern dialects and are replaced by the absolute pronoun. One hears more frequently : Homu ya mina, or ya mee, my ox ; tiko ra n̄wina, your country ; ku saseka ka vona, their beauty.

**104.** However the old possessive forms must be learned and well known, as they enter into the composition of some very frequent expressions, nouns or pronouns. The following are some of the most common :

N̄wan'a nga (for n̄wana wa nga), my child ; n̄wan'a ku, thy child ; n̄wan'a kwe, his child ; n̄wan'eru, our child ; n̄wan'enu, your child, n̄wan'a vo, their child.

Makweru, my brother (ma, substantive prefix, ku, locative particle, eru, of us, viz. the person at our home, my brother) ; makwenu, your brother ; makwavu, their brother. Plural : vamakweru, my brethren, etc.

Wa-ri-kweru, our countryman, warikwenu, warikwavo. Plur. varikweru, etc.

Hikweru, we all ; hikwenu, you all ; hikwavu, they all.

Swanga, me alone, by myself; swaku, you alone; swakwe, he alone; plur. sweru, swenu, swavu <sup>1</sup>.

**105.** Under a slightly modified form, these possessive forms appear also in the noun nakulori, my companion; nakuloni, your companion; nakulobyé, their companion.

EXERCISE II. ON THE PERSONAL PRONOUNS OF CLASS MU-VA.

*Shiloso sha makweru i shiñwe<sup>2</sup> ni sha nga. Hikweru ha ñwe tiva. Varikweru va dye swifake swa vona hikwaswo. Vanakulobyé va ta va pfuna hi swa vona. Ndja ku lava, we, ñwan'a nga. U ta famba na vona ndlelen ya vona, hikuva (because) i vamakwenu. Mi ñwe sola hi marito ya ñwina.*

*You shall go. I have eaten their mealies. We have taken away our hats. They have seen a big dog in your gardens. You all must<sup>3</sup> go. A wise girl likes good companions only. Our countrymen like<sup>4</sup> their chief.*

**106. B. Personal Pronouns of the other classes.**

Prefix	Connective	Absolute.	Example.
mu II:	u, wu	wona.	Muri, wona, wu borile. The tree (itself), is rotten.
mi :	yi (R. mi)	yona.	Mitiro yi herile. The works are finished.
yi :	yi	yona.	Yindlu, yi tlakukile, yona. The house is high (itself).
ti :	ti	tona.	Tindlopfu ti sukile. The elephants have gone away.
ri :	ri (R. dji)	rona.	Siku ri lehile. The day is long.
ma :	ma, ya	wona.	Mati ma tele. The water is plentiful.

<sup>1</sup> Alone is also translated by the word *she* suffixed to the pronoun : ndjeshe, me alone; weshe, you alone; yeshe, he alone; voshe, they alone, etc.

<sup>2</sup> Ñwe, one, means also « the same » when followed by *ni*, with, as.

<sup>3</sup> Fanela.

<sup>4</sup> Ku randja.

vu	:	byi	byona.	Vutlhari bya kala. Wisdom is scarce.
shi	:	shi	shona.	Shitjhamu shi tiyile. The chair is strong.
swi	:	swi	swona.	Swifake swi kurile. The mealie cobs are big.
ku	:	ku	kona.	Ku famba ku hi karatile : The march has tired us.

**109.** The forms in *a* are always employed for the present-present tense.

Ex. Ku famba ka karata. The march is tiring.

**110.** The connective forms are employed both for the objective case and for subjects.

Ex. Ndji ti vonile ti dya masiñwen. I have seen them (the oxen, tihomu), they are eating in the gardens.

**111.** Some of the pronouns are employed independently, in stereotyped expressions, without the noun to which they are related and which remains understood :

Ex. Ri perile (R. dji pelile). It has gone down (the sun, dyambu).

This expression is the common salutation at evening time.

Byi shilè. It has become clear, sc. vusiku, the night : salutation for the morning. Ri shile, sc. tilo, the sky, is said somewhat later on in the day.

Ta twala. They are easy to understand, sc. timhaka, the affairs.

Va ri hosi yi file. They say that the chief is dead.

Va = vanhu, the people. « One says. »

**112.** Two of those pronouns have a neutral sense: ku and swi.



Swi tele, it is plentiful, viz. swilo, the things ; swi sasekile, it is nice ; swi ta vonaka ndjaku, it will be seen later on.

Ku tile munhu, there has come a man ; ku ta humelela dzolonga, there will arise a dispute ; ku ni yingwe shihlahlen, there is a leopard in the forest (*ni*, prep., with, employed to express the verb to be ; § 187).

Hi swona, it is good, all right.

#### EXERCISE 12. ON ALL THE PERSONAL PRONOUNS.

*Loko, when, if. Ku fika, to arrive, to reach. Ku etlela, to sleep. Kona, there. Ku hatlisa, to make haste. Ku pana, to inspan. Emahlwen, in front of. Ku tiva, to know.*

*Loko u famba na yena, mi ta fika mutin wa makweru. Swi ta saseka loko va mi amukela swinene tindlwin ta vona, mi etlela kona. Loko byi shile, ndji ta fika, mina, ni tihomu ta nga ; tona, ti tiva ku hatlisa ngopfu ; hi ta ti pana ñwina na mina ; vanhu va muti, vanakulori, va ta hi pfuna hikuva i varikweru. Loko hi sukile ka wona, muti lo, ku ni wuñwana, emahlwen ka wona. Hi swona, sweswo.*

*It will be right if you take away that thing on the road of your village. Their houses are high. You shall sleep in the big house of our chief. Our chief has gone. There is plenty of water in your country.*

#### B. Relative or Compound Pronouns.

**113.** In Shangaan, there are no special forms for the relative pronouns ; they are obtained by amalgamating the demonstrative and the personal pronouns.

Ex. Munhu loyi a fambaka, the man this he marches, viz. who marches.

The verb undergoes a certain inflexion, when the sentence is relative. It takes the relative suffix *ka*, *ke*, or relative prefixes (§ 154).

Ex. Tihomu leti ti dyaka, the oxen which eat.

But one of the *ti* is dropped, the first one, and the most



common way of speaking is to say: *tihomu le'ti dyaka*<sup>1</sup>. The apostrophe is then introduced to show that *le'ti* is not the simple demonstrative, but the compound one.

Muti lo'wu loveke, the village which has been destroyed.

Vamakweru la'va randjiwaka, my brethren who are loved.

**115.** Such is the way of translating the relative pronoun when it is subject. When object, the demonstrative half is kept in its place near the noun, and the personal half must be separated from the demonstrative and put in its proper place.

Ex. Munhu loyi ndji nwe vonaka, the man this I see him, viz. whom I see.

One can also say : *munhu loyi ndji vonaka yena*.

Ex. Tiko leri hi ri randjaka, the country which we love ;  
tihomu leti hi ti risaka, the oxen which we herd ;  
yindlu leyi hi akeke yona emutin wa hina ; the  
house which we have built in our village ;  
masimu lawa hi ma (or ya) rimaka ; the fields  
which we are ploughing.

**116.** The use of the compound pronoun is somewhat more complicated when it is in the possessive case or preceded by a preposition like *ka*, at, *ni*, *na*, with, *hi*, *ha* by, etc. Then the demonstrative element is kept in its place, near the antecedent, but the personal pronoun is put after the verb.

Ex. *tihomu leti ndji hlayeke ntjengo wa tona* : the oxen these I have counted the number of them (of which) ;

<sup>1</sup> In Ronga the full form of the compound pronoun is often heard. In northern dialects very seldom.

ñwana loyi va boheke vakulu va yena : the child of  
whom they arrested the parents (whose);  
hosi leyi hi tjamaka ka yona; the chief at whom  
we stay;  
vanhu la'va mi fambaka na vona; the people  
with whom you go;  
ndlela leyi hi sukeke ha yona; the road by which  
we started.

### EXERCISE 13. ON THE RELATIVE PRONOUNS.

*Nyimpi leyi hi hluriweke (ku hlula, to overcome, ku hluriwa, to be overcome) hi yona, i nyimpi ya vavanuna la'va tivaka ku lwa. Timbita (mbita, yin-tin, pot) le'ti pfunaka hi tona ta nsimbi (iron). Manana l'a randjaka vana va yena hi loyi a tivaka ku va tsinya (to scold). Tiko leri mi fambeke ha rona, i tiko le'ro saseka. Varikweru la'va tivaka ku tjala (to write) a hi vangani (§ 92).*

*The work which was done (endliweke), is a work which people praise (nkhensaka) much. The oxen which we have eaten are oxen which were bought (shaviweke) in the country from (ka) which we have come (pfeke).*

### C. Interrogative pronoun.

**117.** *Man* ? who ? (or mani). *Yini* ? What ?

Ex. U mani, wena ? Who are you ? viz. what is your name ? Hi man ? Who is it ? Ku fike man ? Who has arrived ?

U lava yini<sup>1</sup> ? what do you want ?

**118.** *Man* and *yini* are invariable. But there are other interrogative pronouns which vary according to the classes. They are formed by means of an interrogative particle *hi* (R. *ni*), preceded by the prefix, of the noun to which they are related. They also mean : which ?

<sup>1</sup> From *yini* is derived « ku yini ? » which can be employed after the genitive particle to mean : of what kind ? Ex. Munhu wa ku yini, or wo yini, what kind of man (with rather a disdainful meaning).

Ex. Ñwan'a ku hi wihi? Which is your child? (viz. show him to me amongst others).

Miri leyi hi yihi? Which are these trees?

Hi mukhuva wihi? In what way? how?

U vula tihomu tihi? Which oxen do you mean?

**119.** The word *kwihi*? (R. kwini), derived from the locative prefix ku, means *where*? *Rini*? in relation with siku, day, what day or when? *Shini*? viz. shilo shini? what?

**120.** *Muni*? an invariable interrogative pronoun means: of what kind? often with a contemptuous shade of meaning.

Ex. Tihomu muni? What kind of oxen?

It is very frequently used with *mali*, money (see § 48). *Mali muni*? means originally: what kind of money, of coin, a six pence or a shilling? Hence: what price?

**121.** *Ngani*? means: how many? when interrogative and is constructed as an adjective (§ 77).

Ex. Va lovola hi tihomu tingani shana? With how many oxen do they buy a wife?

Mi dlayile vangani na? How many (men) did you kill?

**122.** The words *shana* or *na* which are seen in the last examples are interrogative particles which give some emphasis to the question.

#### EXERCISE 14. ON INTERROGATIVE PRONOUNS.

*Ku endla, to make. Ku ngena, to enter. Ku komba, to show.*

*Hi man l'a fikeke mutin? Shana u endle yini? U pfa kwihi?*

*Mi fambe hi ndlela yihi shana? I vangani la'va ñwe voneke?*

*Va ngene ndlwin yihi? Mi lava mali muni ku ndji komba ndlela leyi a sukeke ha yona?*

*What do they want? Do you want to kill me? By which road shall I go? In how many days shall I arrive at the village of your chief? Where is it?*

#### D. Indefinite Pronouns.

**123.** The interrogative *mani*, is also employed to mean: a certain man. But then it adopts the diminutive form: *manyana*.

Ex. *ndji voni manyana*; I have seen so and so.

**124.** *Nasikana* has the same sense and is often used when one is too lazy to find out and express the name of the given person.

Ex. *va kumile nasikana*; they found so and so....

**125.** *Mani*, when repeated, *mani na man*, means: who-soever, any (so and so and so and so). *Uñwana ni uñwana* (another and another) *wihi na wihi* (who and who) have the same meaning and those pronouns can be coupled with every prefix.

*Ntjhava yiñwana na yiñwana*, any mountain.

*Siku riñwana na riñwana*, every day.

*Kwihi na kwihi*, where and where, will therefore mean: anywhere; *rini na rini*, anytime; *yini na yini*, anything.

**126.** There are three curious words, *kari*, certain, *ngasi*, so great (R. *nhasi*, *nhato*), *tano*, such, which are rather of an adverbial nature but which can also express indefinite pronouns. They are then preceded by the neutral prefix *ku* and connected with the noun by means of the genitive particle.

Ex. *munhu wa kukari*, or *wokari*, a certain man;

*hosi ya kungasi*, *yongasi*, such a great chief!

*vanhu la'vo tano*, such people;

*wokari ni wokari* means: anybody (as *mani na man*);

*kukari ni kukari*, everywhere.

E. The Numerals.

- 127.** 1. n̄we. Ex. munhu uñwe, one man ; yindlu yiñwe, one house.  
2. viri, mbiri. Ex. vanhu vambiri, two men, tindlu timbiri, two houses.  
3. raru, nharu. Ex. vana vararu, three children.
- 128.** 4. mune (mu-mi). Ex. mune wa vavasati, four women or vavasati va mune.  
5. ntlhanu (mu-mi). Ex. tihomu ta ntlhanu, five oxen.
- 129.** 6. ntlhanu na shiñwe (five and one). Ex. swilo swa ntlhanu na shiñwe, six things.  
7. ntlhanu na swiviri (five and two). Ex. swifake swa ntlhanu na swiviri, seven cobs of mealies.  
8. ntlhanu na swiraru. Ex. timbuti ta ntlhanu na tiraru, eight goats.  
9. ntlhanu na mune. Ex. vavanuna va ntlhanu na mune, nine men.
- 130.** 10. khume (ri-ma). Ex. khume ra miti, or miti ya khume, ten villages.  
11. khume na shiñwe.  
12. khume na swiviri.  
13. khume na swiraru.  
14. khume na mune.  
15. khume na ntlhanu.  
16. khume na ntlhanu na shiñwe.  
17. khume na ntlhanu na swiviri.  
18. khume na ntlhanu na swiraru.  
19. khume na ntlhanu na mune

131. 20. makume mambiri.  
 21. makume mambiri na shiñwe.  
 30. makume mararu.  
 40. mune wa makume.  
 50. ntlhanu wa makume.  
 60. ntlhanu wa makume na khume riñwe.  
 90. ntlhanu wa makume na mune wa makume.  
 96. ntlhanu wa makume na mune wa makume  
       na ntlhanu na shiñwe.  
 132. 100. dzana (ri-ma).  
 120. dzana na makume mambiri.  
 200. madzana mambiri.  
 1000. khume ra madzana, etc.

133. The examples given show that *ñwe*, *viri*, *raru*, are adjectives; being such, they connect themselves with the noun by adopting its prefix. The other numerals, are nouns; *mune*, *ntlhanu* belong to the class *mu-mi*; *khume*, *dzana* to the class *ri-ma*, they mean: a set of four, of five, of a hundred. They are consequently followed by the genitive particle.

By means of these seven numerals the Shangaan express all the numbers they conceive. But they do not go very far and seldom count farther than 100.

134. This system of numeration is based on the use of the fingers. For 1, they lift the little finger, of the left hand; for 2 the little finger and the third finger and for 3, they add the second; for 4 they add the index, for 5, the thumb and they show the hand open. For 6, the left hand and the thumb of the right; for 7, they add the index, and so on till 10: fingers of both hands.

#### Ordinal Numerals.

135. The first man: munhu wo sungula or wo ranga, the man of the beginning (from ku sungula, ku ranga, to be first).

The second : munhu wa vuviri.

The third : munhu wa vuraru.

The fourth : munhu wa vumune.

The seventh : munhu wa vuntlhanu na vambiri.

The tenth house : yindlu ya vukhume.

**136.** The ordinals are obtained by forming an abstract noun of the class vu-ma, derived from the cardinal. Vumune means : the fourth place.

But vuñwe is not employed in that sense. It means : unity, and is replaced, amongst the ordinals, by the verb ku sungula or ku ranga.

**137.** Cardinals and ordinals are sometimes used in a peculiar way.

Ex. va famba ha vaviri : they march two by two ;

va famba hi vuviri bya vona : they are marching both : (by their duality).

**138.** To express twice, thrice, one has only to put the preposition ka (R. ku) before the cardinal.

Ex. kambiri, kararu, ka dzana.

**139.** Fractional numerals do not exist. Half is adopted under the form hafu (R. meia); one quarter : ndjima ya vumune, the fourth part.

#### EXERCISE 15. ON THE NUMERALS.

*Ku ni tinsimu (visimu, ri-tin, song) ta ntlhanu wa makume na makume mambiri na ntlhanu bukwin ya hina. Ka ñhweti (§ 38) yiñwe, ku ni masiku ya makume mararu; ka tiñwana tiñhweti, ku ni masiku ya makume mararu na riñwe: ka ñhweti ya February, ku ni masiku ya makume mambiri na ntlhanu na mararu. Kambe, emalemben (§ 43) mañwana, ñhweti leyi yi na makume mambiri na ntlhanu na mune wa masiku.*

*There are twenty-five women in this village. The children of our school reach (va fika ka) eighty-six. The chief has caught (ku khoma) forty nine oxen.*



## CHAPTER IV

### The Verb.

#### Preliminary Section. The Copula.

**140.** Before treating of the regular Verb, we must mention the particle *i* or *hi*, which is the true copula and which corresponds more or less to the verb : to be.

Ex. Tihomu *i* shilo le'shi pfunaka. The oxen *are* a thing which is useful.

Munhu loyi *i* Mungoni. This man is a Zulu.

Tihomu leti *i* ta munhu loyi. These oxen are of (belong to) this man.

**141.** *Hi* is employed instead of *i* : in negative sentences, after the negative particle *a*, before the demonstrative and personal pronouns and in some other cases :

Ex. A hi swinene, leswi. It is not nice, that !

Hi yena l'a teke. It is he who has come.

Ndlela hi leyi. The road is this.

**142.** The form *i* of the copula is often replaced by an *n* or an *m* which seems to be an old form of it and which is preserved amongst certain clans (Nkuna) more than amongst others (Ronga, Hlengwe).

Ex. U ri yini hi tihomu leti ? — N'tikulu ! What do you say about these oxen ? — They are big.

M'baman ? Who are they ? — Ku fuma n'ka wena.

The kingdom is thine.

In the cases where *hi* ought to be employed, *n* can never replace it.

**143.** It must be noticed that the prefixing of this copula *n* or *m* has for consequence the strengthening of the first consonant of the word ; it is specially evident when the word begins with *b* soft, *v*, which becomes *b* strong, *r* which changes into *dj* and *sh* which becomes *tsh*.



Ex. N'djirandju, leswi ! This is love !

M'bavanuna, lava ! They are men, these !

N'tshini ? What is it ?

**144.** But the substantive verb *to be* can be translated by the Shangaan copula only in the present tenses and in principal sentences. In other tenses it appears under its full form : *ku ri* or *ku va* (§ 180).

#### SECTION I. THE CONJUGATION OF THE REGULAR VERB

**145.** In one way the Shangaan verb is very simple, as its conjugation entails but few separate forms. Take the verb *ku vona*, to see. The only **inflexions** of that stem are : *vonile*, Perfect tense ; *vonan*, *vonon*, Imperative ; *vone*, Exhortative ; *voni*, Present negative ; *vonanga*, Perfect negative, and the relative forms which we shall study later on.

**146.** But in another way, it is infinitely complex and complicated owing to the use of a great number of **Auxiliaries**. Moreover, every verb has **Derivatives** which alter the primitive meaning of the stem and which, together with the auxiliaries, allow of the expression of innumerable delicate shades of thought.

The Thonga verb is certainly richer than the European one, in that respect.

We shall learn the verb *ku vona*, following more or less the conjugation of the English verb. To be faithful to the genius of the language one ought to adopt another classification of the tenses and of the moods. But it would not answer the purpose of the present elementary grammar. Let us say, however, that the conjugation of a Thonga verb must be treated under four titles : The Positive Conjugation, the Positive Relative, the Negative, the Negative Relative.

A. Positive Conjugation.

**147.** There are **three main tenses** : Present, Perfect, Future.

**Present.** Ndji vona, I see,  
U vona, thou seest,  
U, a vona, he sees,  
Hi vona, we see,  
Mi vona, you see,  
Va vona, they see.

**Perfect.** Ndji vonile, I saw, I have seen. Abbreviated form: vone (R. boni).

U vonile, thou hast seen,  
U, a <sup>1</sup> vonile, he has seen, etc.

**Future.** Ndji ta vona, I shall see (or n'ta vona),  
U ta vona, thou wilt see, etc.

**148.** This last tense shows us the use of the Auxiliary *ta* (borrowed from the verb *ku ta*, to come).

Three other tenses are obtained from the three first ones by prefixing the Auxiliary *a* (Ronga afa) which we may call « the Auxiliary of the Imperfect Mood ».

**Past Progressive.** A ndji vona, I was seeing,  
A u vona, thou wast seeing,  
A a vona, he was seeing, etc.

**Pluperfect.** A ndji vonile, I had seen,  
A u vonile, thou hadst seen,  
A a vonile, he had seen, etc.

<sup>1</sup> *U, a*, for class mu-va; *u* in principal clauses, *a* in dependent sentences.

For the other classes the connective pronouns of 3<sup>d</sup> person are different, § 106.

In thonga books that *u* is generally written *o*, to avoid confusion with the *u* of the second person.

**Present Conditional** <sup>1</sup>. A ndji ta vona, I would see,  
A u ta vona, thou wouldst see,  
A a ta vona, he would see, etc.

**149.** Combining the Perfect tense with the Future of the substantive verb *ku va*, we obtain the Future perfect, and in prefixing to that Future perfect the Auxiliary of the Imperfect Mood, we get the Perfect Conditional.

**Future Perfect.** Ndji ta va ndji vonile : I shall be I have seen, viz. I shall have seen.

**Perfect Conditional** <sup>1</sup>. A ndji ta va ndji vonile : I would be I have seen, viz. I would have seen.

**150. Infinitive** Ku vona, to see.

**Future Infinitive.** Ku ta vona.

**151. Imperative.** Vona ! see ! Vonan, see ! (plur.).

Those simple forms are used only for the 2<sup>d</sup> person. For the other persons, the Auxiliary *a* (quite different from the Imperfect Auxiliary) which we call the *Exhortative Auxiliary*, is used.

A ndji vone, let me see,  
A a vone, let him see,  
A hi vone or a hi vonen, let us see,  
A va vone or a va vonen, let them see.

**152.** The forms in *e* have an exhortative meaning, the forms in *en* rather an imperative one. But in the 1<sup>st</sup> person plural when the order is given to another person, the Imperative is in *e*, and that form seems to be a kind of dual. Ex. A hi langute : Let us look (you and me).

<sup>1</sup> There is another Auxiliary, *ngi* (Ronga nha), the *Optative Auxiliary*, which means : « If only ! » It is also used to express the conditional tenses and has often the meaning of the English « ought ».

Pres. Conditional. Ngi ndji vona, I would see, I would like to see.

Perfect Conditional. Ngi ndji vonile. I would have seen. I ought to have seen.

**153.** As regards the **Conjunctive**, it exists, but does not differ from the Indicative in the Positive Conjugation.

#### EXERCISES UPON THE POSITIVE CONJUGATION.

Exercise 16. On the main tenses.

*Ku pona, to be saved. Ku rila, to weep. Ku onha, to spoil. Mpfula, rain. Ku hlantswa, to wash. Ku faya, to break. Ndjaku, afterwards. Loko mi famba hi ndlela leyi, mi ta rila. Mpfula yi onhile tindlela hikwatu; ti ta lulama ndjaku. Munhu u ta pona hi ku pfumela ntsena. I shall go into the house. My brother has gone to his village.*

Exercise 17. On the Imperfect tenses.

*Loko mi tile, a hi basisa tinguvu ta hina. A hi hetile ku hlantswa swibya. A hi ta hlantswa mafastele, kambe nkari (time) wa hundjile (to pass away). I was going to see my brother. I had taken mealies. I said (§ 189), I would eat them on the road.*

Exercise 18. On the other Positive tenses.

*Ku luma, to bite. Ku sivela, to prevent. Fanelo (yin-tin), duty. Ku tjhama, to stay. Ku endla, to do. A mi ta va mi dyohile loko mi faye glaze leri. A hi suken, hi ya matin. Ku dlava n'ku onha. Loko ngi mi kume mangwa (yin-tin, horse), a hi ta va hi hatlise ku fika. Ngi hi fikile tolo. Ngi<sup>1</sup> ndji swi tivile, ngi ndji endle hi mukhuva wuñwana. Go away. The dogs would bite you if you would stay here. I would have beaten you if you had spoiled my name. Let him do his duty.*

#### B. Positive Relative Conjugation.

**154.** This is composed of a special set of forms which are used in relative sentences, viz. after the relative pronouns and after some conjunctions (§ 254), especially *leswi*, as, while, *hi laha*, according to what.

**155.** These forms are obtained either by inflexions: *ka* for the Present, *eke* (R. *iki*) for the Perfect positive: or by

<sup>1</sup> When two correlative sentences begin with *ngi*, the first *ngi* is to be translated by: if, the second by the Conditional.

the use of two special Auxiliaries, the *Relative Auxiliaries* : *nga* for the Perfect and the Future and *ngi* (R. *afaka*) for all the tenses of what we called the Imperfect Mood. That *ngi* which takes the place of *a* in relative sentences must be carefully distinguished from *ngi*, the Optative Auxiliary.

**Present.** Homu le'yi vonaka. The ox which sees.

**Perfect.** Tihlo le'ri voneke (R. *boniki*) or le'ri nga vona.  
The eye which has seen.

**Future.** Vanhu la'va nga ta vona. The people who shall see.

**Past Progressive.** La'va ngi va vona. Those who were seeing.

**Pluperfect.** La'va ngi va vonile. Those who had seen.

**Present Conditional.** La'va ngi va ta vona. Those who would see.

**Future perfect.** La'va nga ta va va vonile. Those who will have seen.

EXERCISE 19. ON ALL THE TENSES OF THE POSITIVE CONJUGATION,  
SIMPLE AND RELATIVE.

<i>Ku pfumela, to believe, to consent,</i>	<i>ku pfala, to shut.</i>
<i>Ku vula, to say,</i>	<i>ku fanela, to be necessary.</i>
<i>Ku ringeta, to try,</i>	<i>ku hlamusela, to explain.</i>
<i>Ku ya, to go,</i>	<i>ku miyela, to keep quiet.</i>
<i>Ku ba, to beat,</i>	<i>ku sala, to remain.</i>
<i>Ku tjema, to cut,</i>	<i>ku ala, to refuse.</i>
<i>Ntsindja, village of the chief,</i>	<i>leswaku, that, in order to.</i>
<i>Ku nyika, to give.</i>	

*Ndja swi tiva leswaku mi ta pfumela loko ndji mi komba leswi va vulaka swona. A hi ringetile ku ya vahosin kambe hi kume va pfale yindlu. A hi ringeten kambe, leswi hi nga ta fanela ku hlamusela timhaka ta hina. A hi yen! Famba, wena! A ndji ta pfumela loko ngi mi ndji nyika mali le'yi ringanaka. La'va ngi va hi sola tolo va miyela namunlha; va ta va la'va nga ta hi nkghensa mundjuku (to-morrow).*

*The oxen by which they had paid (for) their wives are all dead. Those*

*who refused to come, we shall beat them. The man who will cut this tree will help the country. The men who remained in the village of the chief, are those who will cut the matters (decide the matters). Look here, you men !*

### C. Negative Conjugation.

**156.** The negative is expressed mostly by the two negative particles *a* and *nga*, *a* being employed in principal sentences and *nga* after some subordinative conjunctions (*loko*, when, if; *leswaku*, in order to, etc.) On the other hand, *a* is the absolute negation, *nga* the subjective one. Ex. A *ndji ti*, I do not come; a *ndji nga ti*, I do not intend to come.

**Present.** A *ndji voni*, I do not see,  
           A *ku* <sup>1</sup> *voni*, Thou doest not see,  
           A *nga* <sup>2</sup> *voni*, He does not see,  
           A *hi voni*, We do not see,  
           A *mi voni*, You do not see,  
           A *va voni*, They do not see.

**Perfect.** A *ndji vonanga* or *vonange* <sup>3</sup>, I have not seen,  
           A *ku vonanga* or *vonange*, Thou hast not seen,  
           A *nga vonanga* or *vonange*, He has not seen, etc.

**Future.** 1<sup>st</sup> form A *ndji nga vone* or *voni*, I shall not see,  
                   A *u nga vone*,  
                   A *a nga vone*, etc.  
           2<sup>d</sup> form <sup>4</sup> *Ndji nga ka ndji nga voni*.  
           3<sup>d</sup> form *Ndji nge voni* (*Nkuna*).

<sup>1</sup> A *a voni* is sometimes heard. But *ku* is the regular connective pronoun of 2<sup>d</sup> pers. singular after the negative particle *a*.

<sup>2</sup> A *nga voni*. This *nga* might be considered as the negation, *a* being the pronoun. But comparison with other Bantu languages shows that such is not the case. *Nga* is a form of the pronoun of 3<sup>d</sup> pers. in negative sentences, as is *ku* for the second. In Ronga one sometimes hears *ka* instead of *nga*.

<sup>3</sup> *Vonanga* or *vonange*. In Ronga always *vonanga*.

<sup>4</sup> The first form is the usual one, the second is more emphatic, but very much used.

**158.** Tenses with the auxiliary of the Imperfect mood *a* (R. *afa*).

**Past Progressive.** A ndji nga voni <sup>1</sup>, I was not seing.

**Pluperfect.** A ndji nga vonange, I had not seen.

**Present Conditional.** A ndji nga ti vona, I would not see.

**159.** The more complicated forms of the Future Perfect and of the Perfect Conditional are regularly formed.

**Future Perfect.** Ndji nga ka ndji nga vi ndji vonile :

I shall not be I have seen, viz. I shall not have seen.

**Perfect Conditional.** A ndji nga ti va ndji vonile. I would not have seen.

**160.** The parallel conditional forms with *ngi*, Optative Auxiliary, are regular.

**Present Conditional.** Ngi ndji nga voni. I would not see.

**Perfect Conditional.** Ngi ndji nga vonanga. I would not have seen, or I ought not to have seen, or If only I had not seen !

**161. Infinitive.** Ku nga voni, not to see; or ku ka ndji nga voni, the fact that I do not see.

**162. Imperative.**

It can be expressed in many ways :

1. By means of the negation *nga* and the termination *e*.

U nga vone : Do not see !

2. By means of the substantive verb *ku va*.

U nga vi vona : Do not see !

<sup>1</sup> The Past Progressive : a ndji nga voni, is exactly similar to the first form of the Future, in the Negative Conjugation. However this is but an external resemblance. In the Future *a* and *nga* are both negative particles: in the PastProgressive, *a* is the Auxiliary of the Imperfect Mood and *nga* only is the negation.



3. By means of the verb *ku tshuka* or *tshika*, to start, to leap.

U nga tshuke u vona: Do not make a movement to see!

4. By means of the Exhortative Auxiliary *a*.

A ndji nga vone! That I may not see.

**163.** The **Conjunctive Negative** differs from the Indicative by the fact that it terminates in *e* instead of *i*.

Ex. Va ku ndji nga langute hansi. They say that I may not look down.

#### D. Negative Relative Conjugation.

**164. Present.** Homu le'yi nga vonike (R. bonikiki), the ox which does not see.

**Perfect.** Munhu loy'a nga vonangike (R. bonakikiki) or:

l'a nga ka a nga voni. The man who has not seen.

**Future.** Munhu l'a nga ta ka a nga voni.... or: l'a nga tiki vona. The man who shall not see....

**Past Progressive.** La'va ngi (R. faka) va nga voni. Those who were not seeing.

**Pluperfect.** La'va ngi va nga vonange. Those who had not seen.

**Present Conditional.** La'va ngi va nga ti vona. Those who would not see.

**Future Perfect.** L'a nga tiki va a vonile. He who will not have seen.

#### EXERCISE 20. ON THE NEGATIVE CONJUGATION.

*A va yanga ku rimen; hikuwa a va nga tivi laha (where) vavanuna va rimaka kona; a va tekanga swikomo swa vona. Na swona, loko ngi va yile, ngi va nga va kumanga. Kunene a va nga ti hlangana na vona. A mi swi voni shana? Yena, mufambisi wa vona, a nga tivi ntshumu. Hi munhu loyi a nga dyondjangike ntshumu, loyi ngi va nga faneri ku nwe*



*tjhemba* (trust). *Loko a va ñwe vekanga, ngi a nga va karatanga* (to annoy) *sweswo. Mi nga tshuke mi ñwe landja.*

*Do not go by this road if you do not want to get lost (lahleka). They have not tilled their gardens this year. They will not till them next year (= the year which comes). We shall not pay (hakela) men who do not work.*

## SECTION II. AUXILIARY VERBS AND VERBAL PARTICLES

**165.** The use of all the verbal forms which we have exemplified is much less difficult than it appears to be at first sight. The great point in learning them is to thoroughly grasp the sense of the Auxiliaries :

Those which we met with in the course of the Conjugation are as follows :

ta, Auxiliary of the Future

ti,           »                       »   Negative

taka,       »                       »   Positive Relative

tiki,       »                       »   Negative Relative

a,           »           of the Imperfect tenses : Past Progressive, Pluperfect, Present Conditional.

a, Exhortative Auxiliary

a, Negative particle

ngi, Auxiliary of the Imperfect tenses in relative sentences

ngi, Optative Auxiliary

nga, Auxiliary of the Relative for Past and Future tenses

nga, Negative particle

ka, Auxiliary in the negative Conjugation.

This *ka* is very useful under its infinitive form : *ku ka*, to express in a simple way the negative relative forms. It is used in combinations like these :

*Vanhu va ku ka va nga fambi.* People of to be they do not walk, viz. people who do not walk (instead of : *la'va nga fambike*).

Shihari le'sha ku ka hi nga shi tivi. A beast which we do not know.

**166.** To this list, let us add another *nga*, the Auxiliary of the *Potential Mood* which is of very common use.

Ex. Ndji nga famba. I can go.

It is employed also in relative sentences, in the Present tense :

Ex. Hi mina loyi ndji nga fambaka. I am the man who can go.

For other tenses, *nga* is replaced by the verb *ku swi kota*, to be able to.

Ex. I could not go : A ndji swi kotanga ku ya.

**167. Other Auxiliaries :**

The auxiliary *lo*, perfect *le* (which does not exist in Ronga) is a kind of descriptive or explanatory particle.

Ex. Ndji lo famba. I have gone.

U yi twe kwihi mhaka leyi ? — Ndji le ya. Where did you hear this matter ? — I have gone there, viz. because I took the trouble of going.

**168.** The Auxiliary *ku* has an emphatic meaning.

Ex. Ndji ta ku ya mina ; mufana loyi a nga swi koti.

I shall go (certainly), myself ; this boy cannot.

Very often this *ku* is combined with the preceding word ending in *a* and the blending of a + u gives o (§ 24). Hence the pronominal forms in *o* (§ 98).

Ex. Ndji ngo ya. I can go (= Ndji nga ku ya ; *nga* potential, *ku* emphatic).

**169.** The Auxiliary *ha* denotes continuity of action and corresponds to our : « still ». It is always preceded by pronouns ending in *a*, as in the present-present (§ 98).

Ex. Wa ha ta, he is still coming.

With the negative, it means: No more, or not any more.

A ndja ha yi. I am no more going.

Va nga ka va nga ha suki: they will not start any  
*Ha* joined to *ku* means: just now. [more.]

Ex. Va ha ku fika. They have arrived just now.

In relatives sentences, if *ha* is employed alone, it does not take the relative suffix, but if it is joined with *ku*, it can take it.

Ex. La'va ha fikaka. Those who are still arriving.

La'va haka ku fika. Those who have just arrived.

**170.** *Si* is a negative form of the obsolete verb *ku sa*, to appear, and is used to express: not yet.

Ex. A nga si ta. He has not yet come.

A mi si heta shana? Have you not finished yet?

*Sike*, is its relative form.

Ex. La'va nga sike pfumela. Those who have not yet believed.

**171.** *Ku ko*, abbreviation of *ku kondja*, denotes the prolongation of the action till it has reached a certain point and it corresponds to our conjunction *till*.

Ex. U va bile va ko va fa, or: va kondja va fa. He has beaten them till they die.

**172.** Another Auxiliary *ka* has almost the same meaning: till, but is used somewhat differently and only in some Djonga (Hlavi) claus.

Ex. Hi ta ka fa, hi nga hlangani. Till we die, we shall not agree.

This *ka* is probably an abbreviation of *kala* and is not the same word as the *ka* of negative sentences (§ 165).

Amongst the Nkuna, one often hears the form : Va ka ala, they refuse. The *ka*, here, is purely emphatic, likely a phonetic transformation of *ku* (§ 168).

**173.** *Kari*, joined with the substantive verb *ku ri*, under the form *ku ri kari*, means : to be in the way of.

Ex. Va ri kari va ta. They are coming.

Va lwa va ri kari va khongela. They fight *in* praying.

In this second example *kari* indicates the simultaneity of two actions.

It helps to translate the progressive forms of the English verb.

**174.** The correspondence, the simultaneity of two actions is also expressed by the auxiliary *ana*.

Ex. Hi khandjiye ntjhava ana mpfula yi na. We climbed the mountain while the rain was falling.

#### EXERCISE 21. ON THE AUXILIARIES.

*Ndji nga rwala (carry) ñwana lo, ndji nga fika kaya ndji nga si karala (to be tired), ndja ha tiyile (ku tiya, to be strong, solid). Mi nga ha endle leswi, mina ndja ha tjhamile kona! Va hetile ku dya ndji nga si fika. La'va nga sike fika va nga ka va nga kumi ntshumu (ntshumu, mumin, a thing). The chief has not yet arrived. He is just leaving his village. He will not be here till they have caught (ku khoma) his horse (mangwa, yin-tin). Some boys are still looking for it (ku lava), while others are in the way of preparing (ku lungisa) his wagon (golonyi, yin-tin).*

**175.** The student will be greatly helped by a thorough mastering of the five following tables in which we give all the meanings and grammatical determinations of all the *ku*, *ka*, *nga*, *a*, *hi*, which abound in Thonga and make its study very difficult.

*Ku* can be :

1° The prefix of the class *ku*. Ex. Ku saseka. The beauty.

2° The connective pronoun of that class. Ex. Ku lwa ku bihile. Fighting is bad.

3° A locative pronoun. Ex. Ndja ku tiva, kona. I know it, there, (viz. know the place).

4° The personal pronoun of 2<sup>d</sup> pers. sing. in negative sentences.  
Ex. A ku vonanga mbyana? Have you not seen the dog?

5° The possessive pronoun of 2<sup>d</sup> person. Ex. Yindlu ya ku. Your house.

6° The personal connective pronoun of the objective case, 2<sup>d</sup> pers. singular. Ex. Va ku vonile. They have seen you.

7° The infinitive particle. Ex. Ku dlaya, to kill.

8° Defective verb, meaning to say or to do (§ 189). A ku ka mina, he told me.

9°. Emphatic particle. Ex. Ndji ta ku ya. I shall certainly go.

*Ka* can be :

1° Genitive particle of class ku. Ex. Ku saseka ka tiko. The beauty of the country.

2° Connective pronoun of class ku, series of forms in *a*. Ex. Ku dyondja ka pfuna. To learn is useful.

3° Auxiliary for negative sentences (§ 165).

4° Auxiliary for *ko* and *ku* (§ 175).

5° Preposition : *At*. Ex. Ka Nkuna. At Nkuna, in the country of Nkuna.

6° Distributive adverb. Ex. Ka dzana. Hundred times (§ 223).

7° Verb *ku ka*. To draw up water.

8° Abbreviation of a verb *ku kala*, to miss, especially in this expression : *swo ka ndlela*, that what misses the road, viz. which is bad.

9° Conjunction *ka* (§ 244).

*Nga* can be :

1° Possessive pronoun of first person singular. Ex. Hosi ya nga, my chief.

2° Connective pronoun of third person sing. in negative sentences. Ex. A nga ti. He does not come.

3° Sometimes, in *Hlengwe*, *nga* takes the place of *ma* in negative sentences. Ex. Mati a nga talanga. Water is not plentiful.

4° Negative particle in subjective negation (Ex. Ndji nga pfumeri, I do not consent) or in dependent sentences, after *loko*.

5° Particle of the Potential mood. Ex. Ndji nga ya. I can go.

6° Particle of the Relative Conjugation, in the Perfect and Future tenses. Ex. Mbyana le'yi nga luma tolo hi yona le'yi nga ta luma mundjuku. A dog which has bitten yesterday is the one which will bite to-morrow.

7° Present Relative Positive of the verb *ku ri*, to be. Ex. Munhu l'a nga lo'nene. A man who is good.

8° A verbal particle which means: to be like, to be similar, and is employed in a curious way after the genitive particle and followed by the prep. *hi*. Ex. *Tiko le'ra nga hi leri*. A country which is like this. Hence the expression: *swa nga hi loko* = it is like if, as if.

*A* can be:

1° The connective pers. pronoun of third person. sing. in dependent sentences. Ex. *Loko a ta*. If he comes.

2° In *Hlengwe*, it can sometimes replace the pronoun *ma*. Ex. *Mati a tele*. Water is plentiful.

3° Negative particle. Ex. *A hi tivi*. We do not know.

4° Exhortative particle. Ex. *A hi yen*. Let us go.

5° Initial vowel of the prefixes (§ 62).

*Hi* can be:

1° The connective pronoun of first person. plur. Ex. *Hi fambile*. We have gone away.

2° The copula, in certain cases (§ 141). *A hi swona*. It is not so.

3° The preposition *by* following the passive verb (§ 235).

4° The preposition « by means of » (§ 236).

5° The negative form of *ku ha*, to give. Ex. *A nga hi hi mati*. He does not give us water.

### SECTION III. IRREGULAR AND DEFECTIVE VERBS

There are very few or no Irregular verbs, properly so called. We shall consider under this title some irregularities which happen in the Conjugation of verbs otherwise regular and some defective verbs or verbal particles, especially those which help to translate the English verbs to have and to be.

#### 1. *Irregularities in the Conjugation of certain verbs.*

#### **Formation of the Perfect tense.**

**176.** Besides *vonile*, there is an abbreviated form of the Perfect tense, *vone* (R. *boni*), which is used when the verb occurs in the middle of the sentence and is followed by other words.

Ex. Ndji va vonile. I have seen them.

Ndji va vone tolo. I saw them yesterday.

In the verbs ending in *ala*, and *ana*, this abbreviated form is *ele* and *ene* and can be found even at the end of the sentence.

Ex. Ku sala, to remain. Vañwana va sele. Some have remained.

Ku hambana, to disagree. Vanhu lava va hambene. These men disagree<sup>1</sup>.

**177.** In the verbs ending in *la*, the *l* is changed into *r* everywhere before *i*.

Ex. Ku hela, to be finished. Swi herile, it is finished.

A swi heri, it has no end.

Ku sola, to insult. Hi va sorile. We have insulted them.

In Ronga this permutation does not take place and *l* is preserved everywhere. It is one of the main differences between that dialect and the northern ones.

**178.** Verbs ending in *va* (as *ku tshava*, to fear; *ku lava*, to look for), often drop their last syllable when they occur in the middle of the sentence. Others do the same, as *ku dlaya*, to kill.

Ex. Va ta *dla* man? A va *tshi* hosi? Va *la* ku khomiwana? (instead of *dlaya*, *tshavi*, *lava*).

Whom will they kill? Do they not fear the chief?  
Do they want to be arrested?

<sup>1</sup> Notice here the use of the Perfect tense of intransitive verbs as expressing the *nature*, a past act which has become a permanent characteristic. That meaning of the Perfect tense gives us a means of translating our adjectives into Thonga. Ex. Va *tharihile*, they are wise. U *bihile*, you are bad. Swi *komile*, it is short. Muri lo wu *kurile*, that tree is big.



### 179. Irregular formation of the Imperative in monosyllabic verbs.

In monosyllabic verbs like *ku ta*, to come ; *ku ya*, to go ; *ku ka*, to draw up water ; *ku dya* (R. *ku da*), to eat, etc., the Imperative is in *ana*, *anan*, evidently on account of the accentuation. The Imperative must be accentuated, and for that purpose, it is provided with a second syllable.

Ex. *Tana*, come. *Dyanan*, eat. *Yana kaya*, go home.

When preceded by an object, the Imperative changes the *a* of its termination into *e*.

Ex. *Ñwe teke*, take him. *Va dlaye*, kill them.

*Hi hakelen*, pay us. *Tivone*, see yourself, pay attention.

In Ronga the change into *e* is effected only in the singular.

#### 2. Defective verbs.

Many of the particles which we have met with in the conjugation of the verb or under the title : « Verbal Particle » are but defective verbs which have kept some of their inflexions. For instance *si* and *ha*, can adopt the relative form. In Ronga one hears even the perfect tense of *si*, viz. *sanga*. Ex. *A nga sanga na*<sup>1</sup> *ta*. He has not yet come.

Let us consider now the defective verbs which correspond to our verbs : to be and to have.

a) *The Substantive Verb to be* : *ku ri* and *ku va*.

*Positive forms.*

**180.** In the *Present tense*, it is generally expressed by the copula, *i*, *hi* or *n*.

<sup>1</sup> In Ronga *si* is generally followed by the particle *na*.



Ex. Hi yena. It is he.

But before adjectives, it is dropped altogether.

Ex. Ndji nkulu. I am big. Hi vakulu. We are big.

If it occurs in a subordinate sentence, after the conjunction *loko* (if, when), it reveals itself under its true form, the verb *ku ri*, even if it is in the Present tense.

Ex. *Loko a ri yena*<sup>1</sup> *l'a dyoheke, vulan !* If it is he who has sinned, tell it !

**181.** *Ku ri* is always employed in the *Past Progressive*, after the Imperfect Auxiliary : a.

Ex. *A ndji ri lo'ntjongo shikari ka vona.* I was the little one amongst them.

**182.** The *Present Relative* of *ku ri* is *nga* or *nge*.

*Leswi a nga yena l'a dyoheke, ñwe dlayen.* As it is he who sinned, kill him.

**183.** *Ku va* is employed for all the other tenses :

For the *Perfect*. Ex. *Ndji ve mupfuni wa vona.* I have been their helper.

For the *Future*. Ex. *Ndji ta va hosi.* I shall be chief.

For the *Conditional*. Ex. *A ndji ta famba loko ndji ri ni nkari.* I would go if I had time.

For the *Imperative*. Ex. *Vana lo'nene (§ 179).* Be good. *A hi venen la'vanene.* Let us be good, etc.

For the *Infinitive*. Ex. *Ku va nkulu,* to be great.

For the *Potential*. Ex. *Ndji nga va.* I can be.

**184.** *Negative forms.*

In the negative as in the positive, the copula is either dropped or expressed by *hi* or by *ku ri* according to the different cases.

<sup>1</sup> « *Loko a ri yena* » has also a technical meaning, viz., as regards.... Ex. *Loko yi ri hosi, yi kona.* As regards the chief, he is here.

*Present.* Ex. A ndji nkulu. I am not great.

A hi wena l'a dyoheke. It is not you who sinned.  
Loko u nga ri wena, hi swona. If it is not you,  
all right.

*Past Progressive.* Ex. A ndji nga ri wo biha khale, I  
was not bad formerly.

The *Present Relative* is also derived from *ri* under form  
*rike*.

Ex. La'nga rike wo biha, nwe tjiken. The one who is  
not bad, leave him.

**185.** In other tenses *ku va* occurs everywhere regularly.

*Perfect.* A ndji vanga hosi ya vona. I have not been  
their chief.

*Future.* A ndji nga ve or ndji nga ka ndji nga vi modyo-  
ndjisi wa vona. I shall not be their teacher.

*Conditional.* A ndji nga ti va loyi mi nwe lavaka. I  
would not be the one you are looking for.

b) *The Verb to have (ku va ni).*

**186.** There is no corresponding verb in Thonga. Where  
« to have » means « to possess », it can be translated by:  
*ku fuwa* (R. *ku fuya*).

Ex. Ndji fuwa tihomu tiraru. I possess, I have three  
oxen.

**187.** But it is generally expressed by the substantive  
verb followed by the proposition *ni* or *na*, with, viz.: to be  
with. The verb itself is often dropped and there remains  
only *ni*.

Ex. Ndji ni tihomu tiraru. I have three oxen.

A ndji ri ni le'to tala khale. I had plenty formerly.  
Ndji ve ni mali tolo. I have had money yesterday.  
U ta va ni nwana hashau, you shall have a child  
next year.

L'a nga rike na mali, i shisiwana. The man who has got no money is a poor man.

Loko vanhu va ri ni mavele, a va tshavi ndlala.  
When people have mealies, they do not fear starvation.

**188.** *There is*, is translated by *ku ni* (ku ri ni). *There is not*, by *a ku na*.

Ex. Ku ni tiva lahaya. There is a lake yonder.

A ku na ntshumu. There is nothing.

c) *Defective Verbs ku ri, ku ku, ku ti.*

**189.** The verb *ku ri* which means: *to be*, sometimes means also: *to say* and *to think*. Two other defective verbs have also these two last meanings: *ku ku* and *ku ti*. The regular verb which means to say is: *ku vula* (intransitive) or: *ku byela*, to tell (transitive). To think is: *ku anakanya* or *ehlekta*. But these defective verbs often take their place. When *ku byela* is employed, in narrative discourse, it is always followed by: *ku ku*.

Ex. U ri yini? What do you say?

U ri yini hi makwenu? What do you say (or think) of your brother?

U ndji byerile a ku: He told me:

*Te*, relative *teke*, seems to be the perfect tense of: *ku ri*.

Ex. Va te ka mina: famba. They told me: go.

**190.** *Ku ku* has also the sense of: *to make*, *to do*, and is extensively used with this meaning in connexion with the descriptive adverbs (§ 226).

Ex. Loko va fikile va ku tlee.... Uñwana wa vona a ku:  
When they arrived, they made « tlee » (viz. they arranged themselves in a row). One of them said:

**191.** The defective verbs *ku*, *va*, *ti*, are often employed in the formation of very picturesque conjunctions answering to our: then (*ka va loko*) and when (*ku te loko*, *ku ta ku loko*, *ku nga ku loko*).

Ex. *Kava loko a fa*. Then he died (there was when he died....)

*Ku te loko a hetile, a fa*. When he had finished, he died.

*Ku ta ku loko u ta, u ta ndji tivisa*: When you (shall) come, let me know

*Ku nga ku loko u rola ntshumu, u vula*. When perchance (*nga*: potential!) you pick up something, say so!

#### EXERCICE 22. ON THE VERBS: TO HAVE AND TO BE.

*Ndji ni homu le'yinene. Loko ngi u nga ri na mali, ngi va nga vi na tintswalu ka (to) wena. Hi wena lo'wo ranga l'a nga ni tintswalu ka mina.*

*I have two brothers. Those who have no relatives (shaka, ri-ma), have no helpers (mupfuni, mu-va). When you have none of them, trust (tjhemba) the Lord. As regards the other people, do not say they will help you. Be good and have no sin (shidyoho); you will have happiness (ku kateka). I say, if you are not those who sin (ku dyoha) on purpose (ha vomu) you can be happy.*

#### SECTION IV. THE DERIVATIVES

**192.** We indicate by this term Derivative verbs obtained by the addition of one or many elements to the stem of the ordinary verbs. These elements impart to the primitive verb a modified meaning and are extremely useful. They afford the possibility of expressing clearly and directly a great number of notions which European languages can only express by means of prepositions or even of long circumlocutions.

There are nine derivatives:

1° The Passive Voice, or Passive Derivative. Suffix: *iwa*.

Ex. Ku vona, Ku voniwa, to be seen.

2° The Qualificative in *eka*.

Ex. Ku endla, to make. Ku endleka, to be practicable.

3° The Qualificative in *ala* or *akala*.

Ex. Ku vonakala, to be visible.

4° The Applicative (or relative) in *ela*.

Ex. Ku vonela: to see *for* somebody, for his benefit.

5° The Causative in *isa*.

Ex. Ku vonisa, to make to see, to cause to see, to show.

6° The Intensive in *isisa*.

Ex. Ku vonisisa, to see perfectly well.

7° The Reciprocal in *ana*.

Ex. Ku vonana, to see each other.

8° The Reversive in *ula*.

Ex. Ku sima, to plant. Ku simula, to uproot.

9° The Reflexive in *ti*. This *ti* is prefixed to the stem.

Ex. Ku tivona, to see one's self.

**193.** Almost all the verbs can form the Passive, the Qualificative, the Applicative, the Causative, the Intensive, the Reciprocal and the Reflexive. The Qualificative in *akala* is rare and the Reversive only present in some verbs.

**194.**

1. *The Passive.*

In Transitive verbs, its use is easy to understand.

Ex. Ku dya, to eat. Ku dyiwa, to be eaten.

Ku kuma, to find. Ku kumiwa, to be found.

But it is used even with Intransitive verbs when the action has a strongly neutral character.

Ex. Ku famba, to walk. Ku fambiwa, to be walked (on).

A ku fambiwi kwala : It is not walked here, viz. nobody walks here.

**195.** A peculiarity of the Thonga is that it can employ the Active voice instead of the Passive to give more delicacy to the sentence. The preposition hi (by) is then the only sign that the verb is Passive and not Active.

Ex. Swi vule hi mina, instead of: swi vuriwe hi mina :  
it has been said by me.

#### EXERCISE 23. ON THE PASSIVE DERIVATIVE.

*Va byeriwe tolo leswaku ku nga ka ku nga biwi munhu. A va nyikiwe nau (law) leswaku vanhwanyana va ta tekiwa hi madjyaha ya vona loko timhaka ta vona ti tjariwe hi tihosi.*

*There has been nothing written on that slate (shihleleti). This army will not be defeated (hlula). If they are defeated, they will be mocked (hleka) by the people.*

#### 2. The Qualificative in eka.

**196.** It is very much used, in Intransitive as well as in Transitive verbs.

Ex. Ku dya, to eat. Ku dyeka, to be eatable.

Ku tira, to work. Ku tireka, to be « workable ».

Ku famba, to walk. Ku fambeka, to be such that one can walk.

**197.** Some verbs make their Qualificative in *aka* instead of *eka*.

Ex. Ku vonaka, to be visible (R. boneka).

Ku onhaka, to get spoiled (R. honeka).

**198.** Many verbs ending in *eka* are simple verbs and not Qualificative Derivatives.

Ex. Ki teka, to take ; ku sweka, to cook ; ku veka, to put ; ku veleka, to give birth, or to carry a child, etc.

On the other hand many verbs in *uka* or *aka* seem to be but Qualificative Derivatives; but often the stem which they are derived from no longer exists.

Ex. Ku tumbuluka, to appear, to be created.

Ku hundjuka, to change, to get converted (R. ndjuluk).

Ku homboloka, to be crooked (R. somboloka).

#### EXERCISE 24. ON THE QUALIFICATIVE DERIVATIVE.

*Vanhu va kumeka hikwaku la'va rimaka swinene. Masimu lawa a ya rimeki. Swa rwaleka, leswi (ku rwala, to carry). A swi endleki.*

*This road is not practicable. This river is not crossable (ku pela, to cross).*

#### 3. The Qualificative in *akala*.

**199.** It appears only in a few verbs. In Ronga it is entirely absent.

Ex. Ku vonakala, to be manifest (hence: the light).

Ku endlakala, to be practicable.

Ku fihlakala, to be in the state of being hidden (ku fihla, to hide).

Ku twakala, to be audible, perceptible, from: ku twa, to perceive; hence: to be glorious.

Instead of twakala, one can also say: ku twala.

**200.** A great number of verbs end in *ala* and describe also a state of being. They are possibly related to this Derivative.

Ex, Ku karala, to be tired.

Ku hlamala, to be astonished.

Ku tala, to be full of, etc.



4. *The Applicative in ela.*

**201.** By the addition of the suffix *ela* to a verb, the action of that verb is shown to be in a certain relation to its object. This relation is that which we generally express by the prepositions *for* (or *against*) and *to*.

Ex. Ku tira, to work. Ku tirela hosi, to work for, to serve, the chief.

Ku dyoha, to sin. Ku dyohela Shikwembu, to sin against God.

In that way many Intransitive verbs become Transitive by the addition of *ela*.

Ex. Ku tjhama, to stay. Ku tjhamela munhu, to stay for, to look for somebody.

Ku tjutjuma, to run. Ku tjutjumela minkhuvu, to run for the feasts.

**202.** Direction towards, or from, or in, can also be expressed by the Applicative but not so often as the relation « for ».

Ex. Tinyanyana ti hahela shihlahlen, the birds have flown to the forest.

**203.** It can be used also as a kind of Frequentative especially under the form of *elela* and *etela*.

Ex. Ku rola, to pick up. Ku rolela mabye, to pick up many stones.

Ku faya, to break. Ku fayetela swibya, to break all the ware.

Ku byela, to tell somebody. Ku byeletela, to tell with all the details.

Many verbs in *ela* have no applicative meaning.

Ex. Ku hela, to be finished.

Ku miyela, to be silent.



EXERCISE 25. ON THE APPLICATIVE.

*Wanuna u ta sukela tata wa yena ni mana wa yena. Yesu u ferile vadyohi. Hi fanela ku nwe hanyela. Tjalela makwenu.*

*Find three boys for me. We have killed an antelope for them. A buffalo (nyari, yin-tin) has run against us.*

5. *The Causative in isa.*

**204.** It gives to the verb the meaning of a Factitive.

Ex. Ku tira, to work ; ku tirisa, to make work.

Ku rima, to plough ; ku rimisa, to make to plough.

The verbs ending in *ana* make the Causative in *anyisa*.

Ex. Ku avana, to sever ; ku avanyisa, to separate, to judge.

**205.** *Isa* has sometimes a kind of determinative sense, especially if followed by the adverb *shi-swoswo*, or *ku yini*?

Ex. Va akisa shi-swoswo, they build in that way.

Va akisa ku yini? How do they build?

Some verbs in *isa* have lost the factitive meaning or, at least, their primitive stem has disappeared.

Ex. Ku yingisa, to obey. Ku shanisa, to persecute.

**206.** The verbs in *ala*, *ela*, often make their Causative in *ata*, *eta*.

Ex. Ku rivala, to forget ; ku rivata, to make to forget.

Ku navela, to desire ; ku naveta, to excite desire.

The verbs in *oka* and *uka* make it in *osha*, *usha*.

Ex. Ku longoloka, to follow each other in a line ; ku longolosha, to arrange in a line.

Ku muka, to go away home ; ku musha, to take away home.

The suffix *eta* often has a frequentative meaning.

Ex. Ku tjema, to cut. Ku tjemeta misisi, to cut the hair.

EXERCISE 26. ON THE CAUSATIVE.

*Ndji fambisile vana lava, ndji va kurisile, ndji va dyondjisile, kambe a va yingisange ntshumu. Ndji ta va avanyisa, ndji ta va tivisa ku biha ka vona.*

*Make this man reach the village. Make the people know that we have made that child go to the doctor.*

6. *The Intensive in isisa.*

**207.** That termination *isisa* is a kind of a superlative of the verb.

Ex. Ku kombisisa, to show perfectly well.

Ku lavisisa (R. djiyulisisa), to search with care.

It is sometimes reduced to *isa*.

Ex. Ku vurisa, to say well.

Ku tjhamisa, to stay (ku tjhama, to be sitting).

7. *The Reversive in ula.*

**208.** It means that the action expressed by the primitive verb has been annulled, *undone* (*ula* corresponds to the prefix *un* in English verbs).

Ex. Ku pakela, to load; ku pakula, to unload.

Ku kuleka, to tie; ku kulula, to untie.

Ku pfala, to shut; ku pfula, to open.

**209.** But this derivation must be used very carefully. It is rare, after all, as there are only about twenty verbs which possess both the primitive and the Reversive. Sometimes the Reversive *undoes* the action only partly.

Ex. Ku landja, to follow; ku landjula, to come back, but only in the case of a word given, viz. to deny.

**210.** On the other hand a great number of verbs in *ola* or *ula* have a kind of reversive meaning, the meaning of

to take away, to wash away, but the stem from which they are derived does not exist.

Ex. Ku gula meno, to draw teeth.

Ku hlakula masimu, to weed the fields.

Ku horola or hondlola munhu, to wash away the malediction of disease from somebody, etc.

Many of them have only a very remote reversive meaning.

Ex. Ku sungula, to begin.

Ku rula, to be at peace.

#### 8. *The Reciprocal in ana.*

**211.** In Transitive verbs, the suffix *ana* is added directly to the stem of the verb.

Ex. Ku vonana, to see each other.

Ku dlayana, to kill each other, etc.

In some intransitive verbs, it is added to the Applicative.

Ex. Ku tjhamelana, to look for each other.

Ku yimelana, to wait for each other.

In monosyllabic verbs, the Reciprocal is in *anana*.

Ex. Ku ba, to beat; ku banana, to beat each other.

The abbreviated perfect tense of the verbs in *ana* is *ene*.

Ex. Va hlangene, they have met together (from ku hlangana (R. tlangana), a Reciprocal whose stem no longer exists; the same applies to: ku hambana, to sever from each other).

#### 9. *The Reflexive in ti.*

**212.** This differs from all the others by the fact that the Reflexive particle is prefixed and not suffixed to the stem. For that reason, some Bantu grammarians think that this

*ti* is a pronoun. We do not accept this supposition for the following reasons :

*Ti* is invariable. It does not change according to the classes and numbers. Therefore it is rather of a verbal or adverbial nature.

Ex. Ku tidlaya, to kill one's self.

Ku tirandja, to love one's self, to be selfish.

Ku tivula, to make a confession.

The Imperative is in *e*, *en* (Ronga *e*, *an*).

Ex. Tivone, pay attention !

Tifambelen, take a walk.

#### EXERCISE 27. ON THE RECIPROCAL AND THE REFLEXIVE.

*Loko mi tjalelana mapapela, tivonen leswi mi swi tjalaka. Mi nga ti-tjhembe leswaku mi nga byelana hikwaswo. Ku tinwela (ku nwa, to drink) mabyala ngopfu, i ku tidlaya. Tianakanye, u nga ti hosha (to be at fault).*

*To kill each other is bad, but to love each other is good. Show to each other the right way. It is right that husband and wife help each other in the house, that they fear to elevate themselves (to be conceited). In that way they will find for themselves happiness.*

**213.** The Derivatives can be combined, in which case they add their different meanings to each other. The richness of expression obtained by this agglutination is wonderful and speaks highly for the flexibility of the language. However there are only a certain number of combinations possible and the use of the language will teach which must be avoided.

Ex. Ku tirelana, to serve each other.

Ku tirisiwa, to be made to work.

Ku tireriwa, to be served.

Ku titirela, to serve one's self.

Ku titirisa, to force one's self to work.

**214.** We may add to the Derivatives another suffix,

*nyana*, the diminutive suffix (§ 58), which is also used with the verb and is even sometimes inflexed.

Ex. *Ku tala*, to be plentiful ; *ku talanyana*, to be somewhat plentiful....

*Ku tswaha*, to be burnt ; a kitchen boy, having let the meat burn on the stove and anxious to diminish his fault will tell you : *Nyama yi tswhenye-nyanile* !

## CHAPTER V

### The Adverbs.

#### 1. *Adverbs of Place.*

**215.** In the composition of most of these, one finds one of the three old locative particles: *ku*, *mu*, *ha*, as well as the demonstrative particle. *La*, *kwala* (R. *kola*), *laha*, *haleno*, here (where I am). *Laho*, there (where you are). *Lahayaa*, *le*<sup>1</sup>, there, far away. *Lomu*, here. *Kona*, there. (*Shana u kona* ? Are you there?). *Henhla*, above, upwards. *Hansi*, underneath, downwards. *Handle*, outside.

*Kule*, far away. *Kusuhi*, near. *Kuñwana*, elsewhere.

*Hikwaku*, everywhere.

*Shikari*, amongst. *Kaya*<sup>2</sup>, at home. *Ndjen*<sup>3</sup>, inside.

<sup>1</sup> *Le*, when preceded by a genitive particle, generally coalesces with it. Ex. *Vanhu va le ntsindja* = *ve ntsindja*. The people of the capital (head kraal).

<sup>2</sup> *Kaya* is a noun, cl. *ri-ma* employed as such in plural form, *makaya*. It is never put in the locative case, as well as : *mananga*, in the desert ; *ndyangu*, at the court of the hut ; *helo*, to the end (*vutomi le'byi nga yike helo*, eternal life..., life which does not go to an end).

<sup>3</sup> *Ndjen* is also an obsolete noun, meaning the interior of man, hence : inside. It is always in the locative. *Tindjen* is sometimes heard !

Ndjaku, afterwards, behind. Mahlwen, before, forward.

Hi tlhelo, aside. Shiri, nhlambulo, apart. Hase, on the other side of the river.

2. *Adverbs of Time.*

**216.** Khale, formerly, in olden times, long ago. Sweswi (R. swoswi) now.

Sweswi-sweswi, just now. Mahlwen, in the future (before the eyes, from mahlo). Ndjaku, after. Kutani, kwalaho, then.

Kambe, again. Ha nhlambulo, on the other hand.

Kanyingi, often. Hi masiku hikwawo, always (all the days).

**217.** Ni mpundju, very early. Ni misho, in the morning, at dawn.

Hi ntlhava masana, « when the rays of the sun pierce », about 10 o'clock.

Ni nhlekanhi, at noon. Ni ndjenga (R. ni lihungu) in the afternoon. Hi madyambu, in the evening. Ni vusiku, during the night.

Namuntlha, to-day. Mundjuku (Valoyi: mendjuku) to-morrow. Mundlwana, the day after to-morrow. Others less used: Pambari or mundlwana wa hase, the 3<sup>d</sup> day after to-day. Wa dla nkambane, the 4<sup>th</sup> day. Wa tikitiki, the 5<sup>th</sup> day.

Tolo, yesterday. Tolwen, the day before yesterday. Tolwen wa hase, the day preceding the day before yesterday.

Musumbunuku (mu-mi), the first day of the week of a worker, Monday. Musumbunuku wa vuviri, Tuesday. Wa vuraru, Wednesday. Wa vumune, Thursday. Wa vu-

ntlhanu, Friday. Mudlebela, Saturday (Zulu word where *dl* means a click). Sonto, Sunday.

**218.** Daily: siku riñwana ni riñwana. Yearly: lembe riñwana ni riñwana, etc. Never: ni siku riñwe (not even a day). Now-a-days, masiku lawa, etc.

### 3. *Adverbs of Manner.*

**219.** Sweswo, tanu; thus, so.

Swinene, well. Futji, after all.

Ha vomu, on purpose. Khwatji, softly, nicely.

**220.** The adverbs in *ly* are generally translated by a verb preceded by the preposition *hi*, by.

Ex. Firmly, hi ku tiya. Badly, hi ku biha.

Slowly, hi ku nana. Wonderfully, hi ku hlamarisa !

### 4. *Adverbs of Degree and of Measure.*

**221.** Ngopfu, much, especially. Switjongo, little.

Ntsena, only. Swongasi, so much.

**222.** Too much: swi tlula mpimo (it passes measure).

Almost: ingi! (it seems as if).

Ex. Va tile, ingi va ri kona hikwavu. Almost all of them came.

Nearly, about; swi lava ku va: it wants to be....

Ex. Shi lava ku va shikati sha vuraru: it is nearly three o'clock.

More: ku tlula (§ 93). Enough: ku ringana (§ 94).

### 5. *Adverbs of Number and of Order.*

**223.** Kañwe, once. Kambiri (R. kubidji) twice. Kararu, thrice, etc.



Ku sungulen, firstly. Ka vuveri : Secondly. Ka vuraru, etc.: Thirdly.

*Ra* vuraru, if it means the third day : siku *ra* vuraru.

#### 6. *Interrogative Adverbs.*

**224.** Ha yini? why? For what cause? (or Hikwalaho ka yini?).

Hi ku yini? how, in what way?

Hi mukhuva wihi? In what way?

Kwihi? where? Rini? when? Shana? Is it? Kune? is it not?

#### 7. *Adverbs of Mood.*

**225.** E, ena! ena ka! yes. Kunene, indeed.

I-i, no (i strongly nazal). Ni kutjongo, not at all.

Kumbe, perhaps. Hati, kumbe shana, may be!

#### 8. *Descriptive Adverbs.*

**226.** This is a class of words rather rare in our modern, polished languages, but still plentiful amongst primitive folk, and eminently picturesque. They are generally short adverbs following the verb *ku ku* (§ 189), and describe vividly the impression made on the eyes, the ears, the intellect by anything moving, shining, crying, by a physiognomy, by a colour, etc. Such words are still created by the imagination of the native, but many have been adopted long ago and are known by everybody. Books will tend, I am afraid, to destroy this particularity of the language.

There are many categories of descriptive adverbs. We may classify them under four heads: Those which describe sounds, those which reproduce the impression made by phenomena of vision, those describing an intellectual state, those describing phenomena of nature.



**227. 1° Sounds**, made either by man, by animals or by inanimated objects. The adverbs describing them can be called proper Onomatopoea.

Ex. Tinyanyana ti ku tse, tswi, tsiri, etc. The birds make tse, tswi, tsiri, etc. (according to their different kinds).

Babies make: tsuiii.... The pestle in the mortar: gu-gu-gu; the horn: nte-nte-nte; a strong wind in the branches of the tree: wotshyu-wotshyu-wotshyu; a man falling into a lake: nyupe....; tearing cloth: mpfaaa; marching and rubbing his trousers against each other: hubu-hubu. Hundreds of such sounds are reproduced, translated by such an adverb, which often sounds very differently from the sound itself. The Shangaan can even represent silence by a sound:

Ex. Va ku hwi, or: wii, or: ntse, they keep silent.

**228. 2° Phenomena of vision.** — Here the correspondence between the descriptive adverb and the thing signified is more difficult to catch. However the Shangaan are never at a loss to describe by a word any movement of the limbs, any attitude of the body, state of physiognomy, etc.

Movements: A ku gaa, he falls on his back; uma, he makes a gesture of threatening; gungufa, he humps his shoulders; nkwa, he opens a door; dli, he pierces something; khwenu, he calls with the finger; rutlu, he beats (some one).

Attitudes: A ku mbaratjatja, he is lying on his belly; gee, he is sitting quiet; nkwanwanana, he stands with courage, etc.

Gait: Nghala (the lion) yi ku: khwany-i-khwany-i; mhunti (the duiker) hi ku: rurururu; the reed buck (nhlangu): ka-ka-ka-ka; the hare (mpfundla): hwa-tlwa-tlwa; the toad: dlamu-dlamu, etc.

State of physiognomy: A ku shwetje, he has a shameful look; a ku lwi, he looks with fixed eyes; a ku pari, he looks with anger; dlanya, with mercy, etc.

**229. 3° Psychological state.** — A ku punavuna, he has pity on somebody; a ku yingi, he is showing attention (§ 204; ku yingisa is probably derived from yingi!); a ku kopu, he is very tired, forgetting everything; a ku tshelu, he is exhausted, nearly dying.

**230. 4° Phenomena of Nature.** — Ku ti mphu, it is dark (the sky); ku ti dzunu, the day is beginning to break....; yi ku ntjho (mpfula), the rain is falling in drops; yi ku waa, it is raining heavily; musi wu ku tobi-tobi.... the smoke is ascending to heaven. Even smells can be described: Ri ku mbvee (risuna), there comes a good smell of meat!

**231.** From the grammatical point of view, those descriptive adverbs

are of great interest as they have given birth to a number of verbs now regularly used. Ex. *uma* : *ku umeta*, to threaten ; *nyupe* : *ku nyupela*, to throw oneself into the water. The wealth of the language is due in a great extent to this marvelous ability of the native imagination to invent new descriptive adverbs. On the other hand, some of them, though they are not yet independent verbs, can be preceded by a direct object or even by the reflexive particle *ti*. Ex. *A ku ntswi*, he binds with a string ; *a ku ñwe ntswi*, he binds him with a string ; *a ku tintswi*, he binds himself with a string.... We catch here the transition between the adverb of a more or less onomatopoeic origin and the regular verb.

A full collection of descriptive adverbs would be extremely useful to disclose linguistic problems (that of the origin of the language, especially) and to give an insight into the native mind. Let us add that they are generally accompanied by intonations and gestures which are not easy to reproduce !

## CHAPTER VI

### Prepositions.

**232.** Many of our prepositions are expressed in Thonga by special inflexions of the verbs (especially by suffixes of the derivatives) or by the locative case of the nouns. However there are four true simple prepositions : *Ni*, *hi*, *ku*, *ka*.

1° *Ni*, with, and.

**233.** It is both a correlative conjunction meaning *and* and a true preposition meaning *with*.

Ex. *Tatana ni ñwana*. The father and the son.

*U ta famba ni hosi*. You shall go with the chief.

*Ni* is employed with the copula to express « to have » (§ 186-188). Let us mention a technical use of *ni* in this connexion :

When placed before the name of a limb, it means that that limb is sick.

Ex. Va ni mahlu, they have eyes, viz. their eyes are sick.

**234.** *Ni* has another form : *na*.

*Na* is employed instead of *ni* in the following cases :

1° Before proper nouns. Ex. Famba na Petros, go with Peter. Rimbelule na Ritavi, the Olifant and the Letaba.

2° Before five common nouns when they are employed as proper nouns: Tatana, my Father; manana, my mother; hahane, my paternal aunt (R. rarana); malume, my maternal uncle (used only in some clans); kokwana, my grand-parent.

3° Before the substantive pronoun. Ex. Famba na yena, go with him.

4° Sometimes before the numerals, especially *nwe*, *viri*, *raru*.

5° In negative sentences, especially after the copula.

Ex. A ndji na ntshumu, I have nothing.

L'a nga riki na mali, the one who has no money.

2° *Hi*, by.

**235.** There are two *hi* : one is preposition always employed after the passive voice and is invariable. It never changes into *ha*.

Ex. Makweru u dlayiwe hi yingwe. My brother has been killed by a leopard.

Ndji kombisiwe hi yena, hi Maselesele. I have been shown by him, by Maselesele.

**236.** The second *hi* has a wider meaning : by, on, of, by

means of, on account of, etc. It is pronounced *i* before common nouns and it can become *ha* in the same cases in which *ni* is transformed into *na*.

Ex. Famba hi ndlela, u ta vuya hi siku ra vuraru, hi milenge. Go by the road, and come back on Wednesday, on foot.

Example of the use of the two *hi*: Ndji biwe hi Muhlava ha Mugevisi. I have been punished by Muhlava on account of, or by the agency of Mugevisi.

### 3° *Ka*.

**237.** *Ka* means: in the country of, and is originally the genitive particle of the locative class *ku*. Ex. *Ka Nkuna*: At the chief Nkuna's. It means also: in relation to, as regards.

Ex. *Ka mina*, a hi ntshumu: as regards me, it is nothing. Or: towards, to. Ex. *A ku ka mina*, he told me.

It is employed also in a distributive sense to form the adverb: *kañwe*, once; *kaviri*, twice; etc.

In Ronga *ka* means only: in the country, in the village of... and is replaced by *ku* everywhere else. The Northern dialects have identified these two prepositions which probably were formerly two distinct forms.

**238.** In addition to these simple prepositions, there are a number of *Compound prepositions* made up of an adverb to which is added a simple preposition.

Compound prepositions with *ni*:

Ex. *Kule ni kaya*, far from home. *Kusuhi ni ndjilo*, near the fire.

### **239.** With *ka*:

Handle *ka muti*, outside the village; *ndjen ka mbilu*, inside the heart; *shikari ka tiko*, in the middle of the

country; ndjaku ka hosi, after the chief; mahlwen ka nhlengeletanu, before the assembly.

With the genitive particle :

Matjhañwen ya hina, in our stead, etc.

**240.** *Since*, can be translated by : ku suka nkari wa.... viz. to reckon from the time of.... in this way :

A nga vuyanga ku suka nkari wa tolo, he has not come back since yesterday.

*Without* : handle ka.

Ex. Handle ka yena, a hi koti ntshumu, outside of him, viz. without him, we cannot do anything.

Or : Loko a nga ri kona, if he is not there.

*During* : Nkarin wa, at the time of.

*Except* : Loko a nga ri....

Ex. Va dlawe hikwavo loko a nga ri yena, loko yi nga ri hosi.... They were all killed except him, except the chief.

## CHAPTER VII

### Conjunctions.

**241.** They are of two kinds in Thonga : The Conjunctions which are followed by an absolute form of the verb and those which require after them a relative form. To the second series belong only *leswi* and *laha*.

#### *First Series.*

**242.** *Ni*, *na*, and (same word as the preposition *ni* (§ 233)).

In the coordination of sentences, *ni* is generally dropped or expressed by: *na swona*, prop. moreover.

**243.** *Kutani* is the most common way of uniting two coordinate sentences. It is very much used in narrative speech to express : and, then.

**244.** *Ke, ka*, then. Ex. Famba ka ! Go, I say ! Hi yini ke ? What is it then ?

**245.** *Kambe*, but (*ka-mbe*, from another point of view !) or at the end of the sentence, after the verb : *again*.  
Ex. Ndji ri kambe. I say again.

**246.** *Hambi*, though, however ; even, either.  
Ex. Hambi swi ri tanu, though it is so.

Hambi hi hanya, hambu hi fa, whether we live or we die.

Va ale hikwavo, hambu a ri yena, they all refused, even him.

**247.** *Loko* This very common conjunction has two meanings : *Loko*, when ; and *loko*, if.

1° *Loko*, *when* is always followed by a present, past or future and never by an imperfect tense (§ 148).

Ex. *Loko* hi ya kaya, hi ta m'mona ; when we go home, we shall see him.

*Loko* hi ye kaya hi m'monile, when we went home, we saw him.

2° *Loko*, *if*. This is the hypothetic conjunction and it is often followed by the auxiliary in the imperfect tense.

Ex. *Loko* u ndji ba, ndji ta rila ; if you beat me, I shall cry.

*Loko* ngi ndji ya, a ndji ta nwe pfumala ; if I were going, I should miss him.

Loko a ndji yile, or : loko ngi ndji yile, a ndji ta va ndji nwe kumile; if I had gone, I should have found him.

**248.** *Leswaku* means: in order that, and seems to be subordinative. But it is purely coordinative: Leswi swa ku, viz. that to be, or: that to say. However it very well translates our: in order that.

Ex. Ndji ku byela leswaku u ya, I tell you that you go.  
Swi fanela leswaku hi ya, It is necessary that we go.  
Ha dya swa-ku-dya leswaku hi tiya, we eat food in order that we may have strength.

**249.** *Ekuba* (R. akuba) is the proper word to mean: in order to, but it is of rarer use and generally *leswaku* is employed.

**250.** *Hikuva* or *hikuvane* (etymol: hi ku va, by to be, by the fact that) means *because*.

Va hi tjakisile hikuva hi tire swinene, they have given us a present because we have worked well.

**251.** *Hi leswo*, by that, means: consequently, and is often followed by *ke*.

Ex. I nala hi leswo ke wa hi shanisa. It is an enemy, consequently then (viz. therefore) he persecutes us.

**252.** *Kumbe*, perhaps, can also mean: or.

Ex. Ndji ta amukela tshelin kumbe six pence, I shall receive one shilling or six pence.

**253.** *Kasi*, whereas, although.

Ex. Va ndji ba kasi a ndji dyohange ntshumu.

They beat me whereas I did not do anything wrong.



*Second Series.*

**254.** *Leswi*, as, whereas, being given that.... and *hi leswi*, by the fact that, because.

Ex. *Leswi u kumeke mali, hakela*, as you have got money, pay.

*Ndji ta ku hlongola, hi leswi u ndji karataka.*

I shall drive you away because you annoy me.

**255.** *Laha* is properly an adverb of place (§ 215) employed with *kona*, as correlative in the following way: *laha u yaka kona, na mina ndji ta ku ya*, there where you go, I shall go also.

But it often partakes of the nature of a Conjunction, especially under the form *hi laha*: according to what, as.

Ex. *Ndji ta famba hi laha u vulaka ha kona*. I shall go according to what you say (properly: by where you say by there).

It can also mean: *therefore*, if the *kona* is suppressed.

*Va ndji shanisa; hi laha ndji nga ta famba*. They worry me; therefore I shall go.

**256.** Some examples showing the way of translating other English conjunctions:

So you are going? *Hi sweswo ma ya?*

Even if you go.... *Hambi mi ya....*

After they had eaten. *Loko va dyile or: loko va hetile ku dya.*

Before they spoke. *Loko va nga si vulavula* (§ 170).

Show me how you work. *Ndji kombe hi laha u tiraka ha kona.*

They spoke as if they knew the matter well. *Va vulavurile swanga hi loko, or: tane-hi loko va tivile mhaka.*

They will go, provided you give them a letter. *Va ta ya loko mi va nyike papela.*

Seeing that you are late. *Leswi mi hlwelaka.*

Till you come. *Mi ko mi ta, or: mi kondja mi ta* (§ 171).



I see why you refuse. Ndji vona mhaka leyi mi alaka ha yona, or : hikwalaho ka yini m'ala.

I am so very tired that I cannot speak. Ndji karele hi laha ka ku va ndji hluleka ni ku vulavula, etc.

## CHAPTER VIII

### Interjections.

**257.** Yo! yowee! alas! Ha! (astonishment). Ooo! (reminiscence). Mawaku! mayo! if only!

Salutations: Avushen (v very soft, almost dropped: aushen), good morning (prop. at dawn). I nhlekanhi, it is midday.

Ri perile, good evening (the sun has gone down).

Ha losa, we salute (you).

Salan! Remain! Fambane! Go! Mukan! Go home!

Sivaman! Good night! (prop. stretch yourself down to sleep).

I nkomu! danki! Thank you!

Nandjuwe, my boy (said by an elder boy to another).

Mbuya, my friend (used by girls and women only), etc.

To be complete, a Grammar ought also to give the syntax of the language. In the Etymology, we have tried to expose its principal rules, all that is necessary for a practical study of the Shangaan. A scientific treatise of the subject would be outside the scope of this Grammar.

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## Literal Translation of the Exercises.

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1. *The village of the chief of the people. The fowls of the mother of the chief. The ox of the grandson of the doctor.*

Huvu ya hosi ya muti. Tinhlampfi ta nambu. Mpimo wa mitwa ya miri ya ndlela.

2. *The hatred of the chief of the Zulu. The tongues of the men of mercy. The toes (fingers of the feet) of the chief of the village. The kinds of fishes of the river. The love of the children of the doctor.*

Ririmi ra Vasuthu. Tinsiva ta tinyanyana ta ntukulu wa manana. Ñwini wa timbyana ta ñwana wa hosi.

3. *Malamula ya miri ya tiko. Mavoko ya manana wa hosi. Marito ya tinyanyana ta tilo. Mavandla ya madjyaha ya ñwini wa muti. Mumu wa dyambu. Mavito ya vanhwanyana. Mitwa ya miri ya malamula.*

4. *Byanyi bya tiko. Masiku ya tintswalu ta tatana. Matimba ya byalwa bya valungu. Ku saseka ka tiyindlu ta Vangoni. Mali ya tatana. Ku hela ka vurena bya mavandla.*

5. *The liver of the ox. The implements of the village. The owner of the pick. The things of the house of the chief.*

Swibya swa tiyindlu ta valungu. Shiloso sha vavanuna va muti. Swiro swa tinyanyana ta tilo.

6. *The people of the beautiful village. The wickedness of the boy. The end of the strength of the chief of the Zulu.*

Ku hela ka mitiro ya vavasati. Vusiku bya ku fika ka ñwini wa muti. Wansati wo saseka wa yindlu ya hosi. Ku biha ka rivengo ra wanhwana.

7. *There are stars in heaven. There are men in the village of the Suto, there on the hill. The water of there, in the river. At the end of the affairs of the Court. Under the wings of the hen. In the house of my father.*

Rirandjwin ra Hosi ya tilo. Tinyanyana, le, tilwen. Tintihwen ta mavoko. Mavokwen ya manana. Sikwin ra ku hela ka misava. Ku helen ka siku. Byanyen bya masimu.

8. *That courage of these white men, in the battle of that day of old. This boy is the son of the chief of this country. The ox of this woman is not this one.*

Risimu leri a hi risimu ra nyimpi ya tiko leri. Vusiku byolebyi. Swilo leswo. Ku saseka ka swifake leswi. Ku biha ka ku endla loku. Swiro swo saseka swa mbuti leyo. Madjyaha lawa ni vafana lava.

9. *Great wealth. Raw meat. Little accident. New house. The big river. It is a nice river. In some countries, there are big mountains. This Zulu is a nice man. Bring that pole, the big one. I have seen three travellers on that road yonder; on other roads there are many. There is small wealth in the house of this chief.*

Buyisa mufana uñwana. Byela munhu lo'ntswaha ku ta. Ndji lava mune wa swifake le'swikulu na swiraru le'switjongo ni tihuku le'tinene. Ndji lava tibuku tiñwana.

10. *Many days. I saw some duikers in this forest. These days they have gone away. There are only three of them, but they are big ones. They are bigger than all (the others). I want straight trees, long ones, to build two new houses in this village.*

Munhu loyi u lehile. Swiro hikwaswo swa homu leyi swi sasekile. Timbuti tinharu n'titjongo, timbiri n'tikulu. Milambyen yo saseka ya mati yo basa, tinhlampfi i tinyingi. Mufana loyi u bihile ku tlula vañwana. Nhweti yi basile.

11. *The surname of my brother is one with (the same as) mine. We all know him. Our countrymen have eaten all their mealies. His companions will help them with theirs. I want you, my child. You shall go with them in their trip, because they are your brothers. You insult him by your words.*

Mi ta ya. Ndji dyile swifake swa vona. Hi susile swihuku swa hina. Va vonile mbyana le'yikulu masiñwen ya ñwina. Mi fanele ku ya hikwenu. Wanhwana wo tlhariha u randja vanakulobye la'vanene ntsena. Varikweru va randja hosi ya vona.

12. *If you go with us, you shall reach the village of my brother. It will be nice if they receive you well in their houses, you (to) sleep there. When it gets clear (next morning), I shall arrive, myself, with my oxen. They can (know to) make haste very much. We shall inspan them, you and me;*

*the people of the village, my friends, will help us because they are my countrymen. When we start from it, that village, there is another one in front of it. It is so.*

Swi ta lulame loko mi susa shilo lesho ndlelen ya muti wa ñwina. Ti yindlu ta vona ti lehile. Mi ta etlela ndlwin le'yikulu ya hosi ya hina. Hosi ya hina yi fambile. Ku ni mati la'manyingi tikwen ra ñwina.

*13. The army by which we were defeated is an army of men who know to fight. The pots which are helpful are those of iron. The mother who loves her children is the one who knows to scold them. The country by which you have travelled is a nice country. The countrymen of ours who know to write are not many.*

Ntiro lo'wu endliweke i ntiro lo vanhu va wu nkhensaka ngopfu. Tihomu leti hi ti dyeke i tihomu le'ti shawiweke tikwen leri hi pfeke ka rona.

*14. Who is it who arrived in the village? What did you do? Where do you come from? By which road did you travel? How many are they who did see him? In which house did they enter? How much money do you want to show me the road by which he went away?*

Shana va lava yini? Shana u lava ku ndji dlaya na? Shana ndji ta famba hi ndlela yihi? Shana ndji ta fika mutin wa hosi ya ñwina hi masiku mangani? Shana hi kwihi?

*15. There are seventy-five songs in our book. In one month, there are thirty days; in some months, there are thirty-one; in the month of February there are twenty-eight. But, in certain years, that month has twenty-nine days.*

Ku ni vavasati va makume mambiri na ntlhanu mutin lowo. Vana va shikolo sha hina va fika ka (or i va) ntlhanu wa makume na makume mambiri na ntlhanu na vararu. Hosi yi khomile tihomu ta mune wa makume na ntlhanu na tiraru.

*16. If you go by this road, you shall cry. The rain has spoiled all the roads; they will be all right by and by. Man shall be saved only by faith.*  
Ndji ta ya ndlwin. Makweru u fambile mutin wa yena.

*17. When you came, we were washing our clothes. We had finished to wash the plates. We would wash the windows, but the time has passed.*

A ndji ya vona makweru. A ndji tekile swifake. Ndji ku a ndji ta swi dya ndlelen.

*18. You would have been wrong if you would have broken this glass. Let us go away to go to the village. To kill is to do wrong. If you had found the horse, we would have made haste to come. If only we had arrived yesterday! If I had known that, I would have acted in another way.*

Suka (or sukan). Timbyana a ti ta ku luma loko ngi u tjhama kwala. Ngi ndji ku bile (or a ndji ta va ndji ku bile) loko u onhile vito ra mina. A a endle fanelo ya yena.

19. *I know that you shall consent if I show you what they say. We had tried to go to the chief; but we found that they had shut the door. Let us try again, as we shall have to explain our affairs. Let us go. Go yourself. I would consent if you would give me enough money. Those who were insulting us yesterday keep silent to-day; they will be those who praise us to-morrow!*

Tihomu leti ngi va lovole ha tona ti fe hikwato. La'va aleke ku ta, hi ta va ba. L'a nga ta tjema muri lowo u ta pfuna tiko. Vavanuna la va saleke mutin wa hosi hi vona va nga ta tjema timhaka. Langutan halen ñwe vavanuna.

20. *They did not go to plough because they were not knowing where the men are ploughing, they have not taken their picks. Moreover if they had gone, they would not have found them; indeed, they would not have met with them. Do you not see that? Himself, their leader, does not know anything. It is a man who has not been trained at all, whom they ought not to trust. If they had not put him (in that position), he would not have annoyed them in that way. Don't follow him.*

Mi nga tshuke mi ya hi ndlela leyi loko mi nga lavi ku lahleka. A va rimanga masimu ya vona nañwaka. Va nga ka va nga ma rimi hashao (lembe le'ri taka). A hi nga hakele vanhu la'va ku ka va nga tiri.

21. *I can carry this child; I can reach home before being (= without being) tired, being still strong. Do not do that again when I am still here. They have finished to eat before I arrived. Those who have not yet arrived will not find anything.*

Hosi a yi si fika. A ha ku suka mutin wa kwe. A yi nga fike kwala va nga si khoma mangwa ya yena. Vafana vañwana va ha yi lava, vañwana va ri kari va lungisa golonyi ya yena.

22. *I have a nice ox. If you had no money, they would not have mercy upon you. It is you the first who has pity on me.*

Ndji na vamakweru vambiri. La'va nga reke na mashaka, a va na vapfuni. Loko u nga ri na vo, tjemba Hosi. Loko va ri vañwana vanhu, u nga vule va ta ku pfuna. U va lo'nene u nga ri na nandju. U ta kuma ku kateka. Ndji ri loko mi nga ri la'va dyohaka ha vomu, mi nga kateka.

23. *They have been told yesterday that nobody will be punished. They had been given a law (saying that) the girls would be married to their boys when their case would have been written by the chiefs.*

A ku tjariwanga ntshumu shihleletin leshi. Nyimpi yi nga ka yi nga hluriwi. Loko va hluriwa, va ta hlekiwa hi vanhu.

24. *People are found everywhere who are ploughing well. These gardens (are) cannot be tilled. It is easy to carry this. It is not feasible. Ndlela leyi a yi fambeki. Nambu lo a wu peleki.*

25. *Man shall leave his father and his mother. Jesus died for sinners. We must live for Him. Write to your brother.*

Ndji lavele vafana vararu. Hi va dlayele mhunti. Nyari yi lo hi tjutju-mela !

26. *I have led these children, I have made them grow, I have taught them, but they did not hear anything. I shall punish them, I shall show them their wickedness.*

Fikisa munhu loyi mutin. Tivisa vanhu leswaku hi fambisile ñwana loyi ka ñanga.

27. *If you write letters to each other, pay attention to what you write. Do not trust yourself that you can tell each other everything. To drink much beer is to kill one's self. Think of yourself less you be at fault.*

Kombisanan ndlela le'yo lulama. Swi lulamile leswaku nuna ni nsati va pfunana ndlwin, leswaku va tshava ku tikurisa. Hi sweswo va ta tikumela ku kateka !

Swi herile !

The end.















